CHARITIE

HOPE

FAITH

THE PRACTICE OF PIETIE:

Directing a CHRISTIAN how to walke that he may please God.

Amplified by the Author.

The last Edition.

Piety hath y promise 1 Tim. 4. 8.

REDEEME THE TIME Eph. 5.

WATCH Math. 25.

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W. Marshall. sculp.

To the high and mighty

PRINCE

CHARLES,

Prince of Wales.

CHRIST IESVS, the PRINCE of Princes, *bleſſe your* Highnes with length of dayes; *and an* increaſe *of all* Graces; *which may make you* truly proſperous *in this life*, & eternally happy in that which is to come. 1 *Tim.* 6, 15. *Apoc.* 22, 13.

Ionathan *shot* three Arrowes, to *drive* David *further of from* Sauls furie: and *this is the* third Epiſtle *which I have written, to draw your* Highneſſe *neerer to* Gods favour, by *directing your heart to* begin (like *Ioſiah*) in your * youth, to ſeeke after the God of *David*; (and of *Iacob*) your Father. *Not but that I know, that your* Highneſſe *doth this without mine admonition; but becauſe I* † *would with the* Apoſtle, *have you* to [a] abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods ſervice and true Religion. 1 *Sam.* 20, 20.

* 2. *Chron.* 34, 3.

† Qui monet ut facias, quod jam facis, ipſe monendo Laudat & hortatu comprobat acta ſuo.

[a] 2 *Cor.* 8, 7.

Never was there more neede of plaine *and* unfained *Admonitions: for the* Comicke, *in that saying, seemes but to have* prophecyed *of our times*, Obsequium amicos, veritas odium parit. *And no marvell, seeing that vvee are falne into the* dregs *of* Time, *vvhich being the* last, *must needs bee the* worst *dayes. And how can there bee vvorse, seeing* Vanitie *knovves not hovv to bee vainer, nor* Wickednesse *hovv to bee more* wicked? *and vvhereas heretofore those have beene counted most* holy, *vvho have shevved themselves most* zealous *in their* Religion; *they are novv reputed most* discreet, *vvho kan make the* least profession of their Faith. *And that these are the* last dayes, *appeares evidently; because the* Securitie *of mens* eternall state *hath so overwhelmed (as* CHRIST *foretold it should) all sorts: that most vvho now live, are become* lovers of pleasures, more then lovers of GOD: *And of those vvho pretend to* love GOD, O GOD! *vvhat sanctified heart can but bleed, to behold* how seldome they come to Prayers?

Matth. 25.1. &c. 2 Tim. 3,4.

how

how irreverently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *where (beeing* Christians) *they can sport themselves, to heare the* Vassals of the * divell *scoffing* Religion, *and* blasphemously *abusing phrases of holy* Scripture *on their* Stages, *as familiarly as they use their* Tobacco-Pipes *in their* bibbing houses. *So that hee who would novv adayes seeke in most Christians for the* power, *shall scarce almost finde the very* shew *of* godlinesse. *Never vvas there* more sinning, *never lesse* remorse *for sinne. Never was the* Iudge neerer to come, *never vvas there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, hovv many (vvho thinke themselves vvise enough, and* full *of all* knowledge) *vvould bee found* foolish Virgins, [a] *without* one Drop *of the* Oyle *of saving* Faith *in their* lampes? *For the greatest* wisedome *of most men*

* *Exemplum accidit mulieris, Domino teste, quæ theatrum adiit, & inde cum Dæmonio rediit: Itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi: constanter & justissime quidem (inquit) feci, in meo eam inveni.* Tert. *de spect. lib.* c. 26. Therefore *Tertullian. in cap.* 6 cals the stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum.* Iam. 5, 9. Apoc. 21, 20. a Matth. 25, 8.

in this age, consists in being wise, *first, to deceive* others, *and in the end, to deceive* themselves.

And if sometimes some good booke *haps into their hands; or some* good motion *commeth into their* heads, *whereby they are put in minde to consider the* uncertaintie *of this life* present; *or how* weake assurance *they have of* eternall life, *if this were ended: and how they have some* secreet sinnes, *for which they must needs repent* here, *or bee punished for them in* Hell hereafter. Security *then foorthwith whispers the* Hypocrite *in the* Eare, *that though it bee fit to* thinke *of these things, yet,* It is not yet time; *And that hee is yet* young enough (*though hee can not but know, that many millions as* young *as himselfe are already in Hell, for want of* timely repentance.) Presumption *warranteth him in the* other Eare, *that* hee may have time hereafter, at his leisure to repent: *and that howsoever* others *dye, yet hee is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enjoy his sweet pleasures, and

to increase his wealth and greatnesse. And hereupon (like Salomons sluggard) *hee yeelds himselfe to* a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: *till at last*, Despaire (Securities ugly *Handmaide*) *comes in* unlooked *for*, and *shewes him his* Houreglasse, *dolefully telling him*, that his time is past: and that nothing now *remaines*, *but to* dye, *and bee* damned. *Let not this seeme* strange *to any, for* too many *have found it* too true, *and* more, *without* more grace, *are like to bee thus* soothed to *their end*: and in the end nared *to their* endlesse perdition.

In my desire therefore of the common salvation, *but especially of your* Highnesse *everlasting* welfare I *have endevoured to extract* (*out of the* Chaos *of* endlesse controversies) *the* old Practice of true Piety, *which flourished before these Controversies were hatched: which my poore Labours* (*in a* short while) *commeth now forth againe the* 31. *time*, *under the* gracious protection *of your* Jude v. 3.

Highneſſe favour, and *by their* entertainment *ſeeme not to bee altogether* unwelcome *to the* Church *of* Chriſt. *If to bee* pious, *hath in all* ages beene held the trueſt honour, *how much more* honourable *is it*, in ſo impious an age, *to bee the true* Patrone and Patterne of Pietie? Pietie *made* David, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the ſixt*, *Queene* Elizabeth, *Prince* Henry, and *other* religious Princes, *to bee ſo* honoured; that their names (*ſince their deaths*) ſmell *in the* Church of GOD *like a* precious Oyntment, and their remembrance is ſweete as Honey in all mouthes, and as Muſicke at a Banquet of Wine; *when as the lippes of others, who have* beene godleſſe and irreligious Princes, doe rot and ſtinke in the memorie of *Gods people*. *And what* honour *is it for* great men *to have* great titles on *earth*; *when God accounts their Names* unworthy *to bee* written [a] in his booke of life in Heaven?

Eccleſ. 7, 2. Eccleſ. 9, 21.

a Luc. 10, 20. Apoc. 17, 8.

It is Piety *that* embalmes a Prince

ce *his good name*, and *makes his face* to shine *before* men, and glorifies his ſoule among Angels. For as *Moſes* his face, by often talking *with* God, ſhined *in the eyes of the people*; ſo by frequent praying (*which is our* talking *with* God) & hearing the Word, (*which* is Gods ſpeaking *unto us*) wee ſhall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertaine *to all*, *eſpecially* to Princes: *What* argument *is more fit*, *both for* Princes, and People to *ſtudie*, then *that* vvhich *teacheth* ſinfull man *to* deny himſelfe *by mortifying his* corruption: *that hee may* enjoy Chriſt, *the Author of our ſalvation*: *To* renounce *theſe* falſe and momentany *pleaſures of the vvorld*, *that he may* attaine *to the* true and eternall *joyes of Heaven*: *and to make them* truely honourable *before* God in Piety, *vvho are* now onely honourable *before* men in vanity? *What* charges *ſoever wee* ſpend in eartly vanities, *for the moſt part*, *they either dye* before us, *or* wee ſhortly dye after

Exod. 31.29, 30.

2 *Cor.* 3 18.

them: *but what wee spend like* Mary in the Practice of Piety, *shall remaine our* true memoriall *for ever.* For * Piety hath the promise of this life, and of that which shall never end. But † *without Piety there is* no internall comfort to *bee found* in Conscience, nor externall peace *to bee looked for in the* world, nor any eternall happines *to bee hoped for in* Heaven. *Hovv can* Pietie *but promise to her selfe a* zealous Patrone *of your* Highnesse, being the sole Son and Heire *of so* gracious *and* great a Monarch: *who is* not onely *the* Defender of the Faith *by* Title, *but also a* defender of the Faith in truth: *as the* Christian World *hath taken notice by* his learned confuting of Bellarmines *over-spreading Heresies*; *and his* suppressing in *the Blade of* Vorstius Athean blasphemies? *And hovv* easie *is it for your* Highnesse *to equall* (if not to exceed) all *that vvent before you*, in Grace and Greatnesse; *if you doe but* set *your* heart to seeke, and to serve God; considering *hovv* religiously *your* Highnesse *hath* beene educated *by*

godly

Matth. 26, 13.

* 1. Tim. 4, 8.

† Principibus ad salutem sola satis vera est pietas, absque illa vero nihil est vel exercitus vel imperatoris fortitudo vel apparatus reliquus. Zozom. Eccles. hist. lib. 9. cap. 1.

godly and vertuous Governours and Tutors: *as also that you live in such a time*, *wherein* Gods providence *and the* Kings religious care *have placed over this* Church (*to the unspeakeable comfort thereof*) *another venerable* * Iehojada, that doth good in our Israel both towards God and towards his House: *of whom your* Highnesse *at all times*, *in all doubts*, *may learne the* sinceritie of Religion, *for the* Salvation of your *inward* Soule: *and the* wisest counsell *for the* direction *of your outward* state. *And to excite you the rather*, *to the zealous* Practice *of divine* Pietie; often *suppose with your selfe*, *that your* Highnesse *heares* your religious *Father* Iames, *speaking* unto you, *as sometimes* holy *David spake to his* sonne *Salomon*: And thou *Charles* my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seeke him, hee will bee found of thee, but if thou for-

The honorable Sir Robert Cary, *Knight and the religious Lady* Cary *his wife* Mr. Thomas Murray, Sir Iames Fullerton.

* *The gracious Archbishop of Cant.* G. A. 2 Chro. 24, 19.

1 Chro. 28, 9.

forsake him, hee wil cast thee of for ever.

To helpe you the better to seeke and *serve this* God Almightie, *who must bee your* chiefe Protectour in life, and onely Comfort in death: *I heere* once againe *on my bended knees offer my* old *Mite* new *stampt, into your* Highnesse *hands: daily for your* Highnesse *offering up unto the most* HIGH, *my* humblest prayers, *that as you* grow in age & stature: *so you may (like your* Master Christ) increase in wisedome and favour with God and all good man. *This suit* will I never cease: *In* all *other matters I vvill* ever rest

Your Highnesse humble Servant, during life to bee commanded,

LEWES BAYLY.

Ad CAROLVM, Principem.

Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.

THE PRACTICE OF PIETY,

Directing a Christian how to walke, that hee may please God.

WHo *ever* thou art that lookest into this *Booke*, never undertake to reade it; unlesse thou first *resolvest* to become from thy heart, an unfained *Practicioner* of *Piety*. Yet reade it, and that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut thee of, for thine inveterate *Impiety*.

Vnlesse that a man doth truly *know* God, hee neither can nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth not?* and who will *worship* him, whose *helpe* a man thinkes hee needeth not? and how shall a man seeke remedy by *Grace*, who never understood his misery by *Nature?* Therfore (saith the [a] Apostle) *Hee that commeth to God, must beleeve that* God is, and that *hee is a rewarder of them that seeke him.*

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique præsentē, omnia in no-

[b] And for as much as there can bee no true *Piety*, without the knowledge

bis efficientem, eum in quo vivimus, movemur, sumus, *Bucer.* in *Psa.* 115. [a] *Heb.* 11, 6. [b] Danda imprimis opera est, ut Deum norimus quotquot fœlices esse volumus. Quid noscis, si te ipsum noscis?

of

- The Practice of Piety consists
  - 1 In knowing
    - 1 The essence of God, and that in respect of
      - 1 The divers manner of being therein, which are three Persons:
        - 1 Father.
        - 2 Sonne.
        - 3 Holy Ghost.
      - 2 The Attributes thereof, which are either
        - Nominall: or
        - Reall.
          - 1 Absolute,
            - 1 Simpleneſſe.
            - 2 Infiniteneſſe.
          - 2 Relative,
            - 1 Life.
            - 2 Vnderſtanding.
            - 3 Will.
            - 4 Powver.
            - 5 Majeſtie.
    - 2 Thy owvne ſelfe in reſpect of thy ſtate of
      - 1 Corruption.
      - 2 Renovation.
  - 2 In glorifying God aright
    - 1 By thy life, in dedicating thy ſelfe devoutly to ſerve him.
      - Ordinarily
        - 1 Privately in thine owvne perſon.
        - 2 Publikely.
          - 1 With thy family every day.
          - 2 With the Church on the Sabbath day.
      - Extraordinarily, by
        - Faſting.
        - Feaſting.
    - 2 By thy death, in dying
      - 1 In the Lord.
      - 2 For the Lord.

of God; nor any good *practice*, without the *knowledge* of a mans *owne selfe*: wee will therefore lay downe the knowledge of *Gods Majestie*, and *Mans Miserie*, as the first & chiefest grounds of the *Practice of Piety*.

A plaine description of the Essence and Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and necessarily beleeve, that will bee saved.

ALthough no creature can define what *God* is, because hee is **incomprehensible*, and † dwelling in *inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe in his *Word* unto us, so farre as our weake *capacity* can best conceive him. Thus:

God is that [a] *one* [b] *spirituall and* [c] *infinitely* [d] *perfect* [e] *Essence, whose being is* [f] *of himselfe eternally.*

In the *Divine Essence*, wee are to consider 2 things: First, the divers manner of being therein: secondly, the *Attributes* thereof.

The divers manner of being therein, are called [g] *Persons*.

A *Person is a* [h] *distinct subsistence of the* [i] whole *Godhead*.

* *Psa.* 143,3. † 1 *Tim.* 6,16.
a *Deut.* 4,35. *and* 32, 39, *and* 6,4. *Isa.* 45 5,6,7, 8. 1 *Cor.* 8 4. *Eph.* 4, 5,6. 1 *Tim.* 2,5.
b *Iohn* 4,24. 2 *Cor.* 3 17.
c 1 *Ki.* 8.17,

Psa. 147,5. d *Deut.* 32,4. e *Exod.* 3,14 f 1 *Corint.* 8,6. *Actor.* 17,25. *Rom.* 11,36. g *Hebr.* 1,3. h *Ioh.* 1,1. *Ioh.* 5, 31,37. *Ioh.* 14,16. i *Col.* 2,9. *Ioh.* 14,9.

There

There are [a] *three* Divine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*, but three distinct *subsistences*, or three *divers* manner of being of [b] *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *Godhead*, is an individuall *understanding*, and incommunicable *Subsistence*, living of it selfe, and not sustained by another.

In the *unity* of the Godhead, there is a [c] *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents:) nor *essentiall*: (for God is *one Essence* onely) but * *personall*.

The persons in this one *Essence* are but *three*. In this [d] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it selfe, is neither *drvided* nor *distinguished*. But the three *Persons* in the *Divine Essence* are distinguished among *themselves* three manner of wayes:

1. By their *Names*. 2. By their *Order*. 3. By their *Actions*.

1. *By their Names, thus:*

THe *first Person* is named the *father*; first, in respect of his [e] *naturall*

a *Gen.* 1,26,3 22, *and* 11,7. *Exod.* 20,2. *Hos.* 14 7. *Isa.* 63. 9,10. *Zach.* 3,2. *Hag.* 2, 5,6. 1. *Ioh.* 5,7. *Mat.* 3, 16,17. & 28, 19. *Ioh.* 14 26. 2 *Cor.* 13,13.

b Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. *Aug. lib.* 6. *de Tri. cap. ult.*

c *Gen.* 1,6, & 3,2, & 11,7. *Isa.* 6,8.

* Personæ divinitatis distinguuntur personaliter, five προσώπως ὑπάρξεως. d Deus est indivise, unus in Trinitate, & inconfuse, trinus in unitate. *Iustin.* in καθολικ. e *Mat.* 11,27. *Mat.* 3,17.

Sonne

Sonne *Christ*: secondly, in respect of the *Elect*, his [a] *adopted* sons, that is, those who being not his sons by *Nature*, are made his sonnes by *Grace*.

The second *Person* is named the [b] *Sonne*, because hee is [c] begotten of his [d] *Fathers substance* or *nature*: and hee is called the *Word*: 1. Because the [e] conception of a *Word* in mans mind, is the neerest thing, that in *some sort* can shadow unto us the manner, how hee is *eternally begotten* of his Fathers *substance*: and in this respect he is also called the *Wisedome of his Father*, Prov. 8, 12. Secondly, because that by *him*, the Father hath from the beginning declared his will for our salvation: hence called λόγος, *quasi* λέγων, the *Persons* speaking with, or by the Father. Thirdly, because hee is the *chiefe* [g] *argument* of all the *Word of God*; or that *Word*, whereof God spake, when hee promised the *blessed Seede* to the *Fathers*, under the old Testament.

The *third Person* is named the [h] *holy Ghost*: first, because hee is [i] *spirituall* without a body: secondly, because he is *spired*, & as it were breathed from both the [k] *Father* and the *Sonne*, that

a *Isa.* 63.16. *Eph.* 3. 14, 15.
b *Pro.* 30,4.
c *Psa.* 2 7.
d *Heb.* 1,3. *Phi.* 2, 6.
e Basil. sup. 5. *Johan.* Sicut mens cogitando in seipsam reflectitur, & λόγον internum gignit: ita mens illa æterna, quæ est Deus pater in seipsam intelligendo reflexa

λόγον æternum modo ineffabili genuit: Et sicut exterior λόγος λέγω interioris effigies quasi est: ita æternus ille λόγος ὑποστατικὸς æterni Patris imago est, & majestatis character. *Hebr.* 1, 3. f *Ioh.* 1, 18. Iren. lib. 4. c. 13. g *Acts* 10, 43. *Heb.* 1, 1. *Luk.* 24, 27. *Ioh.* 5 45. *Acts* 3 22, 23, 24. *Isa.* 63, 10. 2 *Cor.* 13, 13. i 1 *Ioh.* 4, 14. 1 *Cor.* 3, 17. k *Ioh.* 20, 21, 22, *Gal.* 4, 6. *Ioh.* 25, 26.

is, proceedeth from them both. And hee is called *holy*, both becauſe hee is [a] *holy* in his owne *nature*, and alſo the immediate * *ſanctifier of all Gods Elect people.*

[a] 1 Pet. 1.15, 16. * 2 Cor 3,18. 1 Theſ. 5,23. 1 Pet. 1,2.

2. *By their Order, Thus:*

THE *Perſons* of the Godhead are either the *Father*, or thoſe which are [b] *of the Father.*

The *Father* is the [c] *firſt perſon* in the glorious *Trinity*, [d] having neither his *being*, nor *beginning* of any other, but of himſelfe; *begetting* his *Sonne*, and together with his *Sonne*, *ſending forth the holy Ghoſt* from everlaſting. The *perſons* which are of the *Father*, are *thoſe*, who in reſpect of their *perſonall exiſtence*, have the *whole Divine Eſſence*, eternally communicated unto them from the *Father*. And thoſe are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghoſt*.

The *Sonne* is the ſecond *Perſon* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace* but by *nature*; having his [e] being of the *Father alone*, and the *whole being* of his *Father*, by an eternall, and incomprehenſible generation: and *with*

b Origo eſſentiæ in diuinis nulla eſt, origo perſonarum locum habet in filio & ſpiritu ſancto. Pater enim eſt prior filio, non tempore ſed ordine. *Auſted.*

c *Mat.* 28,19. 1 *Ioh.* 5,7.

d Ideo dicitur Pater, αὐθάρχος & ἀγέννητος. e Filius Dei ὁ λόγος, quoad eſſentiam abſolutam eſt quidem à ſeipſo & αὐτόθεος, ſed ratione τρόπου ὑπάρξεως, ſive eſſe perſonalis per æternam generationem a patre exiſtit: ideoque non eſt ἀνύτιος. *Ioh.* 6, 38, 39. *Ioh.* 5, 19. *Mich.* 5, 1. *Ioh.* 1, 1.

the Father, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, hee is of *himselfe*; but in respect of his *person*, hee is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the * *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of* GOD; and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The Holy Ghost is the third *Person* of the blessed *Trinity*, [a] *proceeding* and went forth, equally from [b] *both* the *Father* and the *Son*, by an internall & incomprehensible *spiration*: For as the *Son* receiveth the whole divine Essence by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order bee before the *Sonne* begotten; and the *Father* and *Sonne* before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things: first the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*, by the *Holy Ghost*; the *holy Ghost* from the *Fa-*

* *Psal.* 2. 7. *Heb.* 1. 5. Aliud est habere Essentiam divinam à seipso & habere essentiam divinam à seipsa existentem; remota enim relatione ad Patrem sola restat Essentia, quæ est à seipsa: hinc filius dicitur principiatus, non essentiatus. *Tho.*

p.q. 33. a *Ioh.* 15, 26, *and* 16, 15. *therefore Rom.* 8, 9, *Holy Ghost is called the Spirit of Christ.* b Spiritus S. à re & à Filio procedit, tanquam ab uno & eodem principio in duabus tantum personis subsistente, non autem quam à duobus ac diversis principiis.

ther & the *Sonne*. Secondly, to distin-
guish the first & *immediate beginning*
from which those externall and com-
mon actions doe flow. Hence it is
that forasmuch as the *Father* is th
fountaine and *originall* of the *Trinity*, th
beginning of all *externall* working
the a *Name of God* in relation, and th
title of *Creator* in the *Creed*, are give
in a speciall manner to the *Father*; o
Redemption to the *Sonne*; and o
Sanctification to the person of the *h*
Ghost, as the *immediate* agents of the
actions. And this is also the caus
why the *Sonne*, as hee is *Mediator*, r
ferreth all things to the b *Father*, n
to the *Holy Ghost*; and that the Sc
pture so often saith, that wee a
reconciled * to the *Father*.

This divine *order* of *Oeconomy* e
cepted, there is neither *first* nor *la*
neither *superioritie* nor *inferioritie*
mong the three *persons*, but for *Nat*
they are coessentiall, for *Dignity* co
quall, for *Time* coeternall.

The *whole* divine essence is in *ev*
one of the three *Persons*; but it was
carnated c *onely* in the *second* person

a Hinc Dei nomen sæpe in scripturis Patri κατ' ἐξοχὴν tribuitur. *Ioh.* 14 1. *Rom.* 8 3. 1 *Cor.* 8 6. 1 *Cor.* 15,24. b *Mat.* 11,25. 26,27. *Ioh.* 5. 19,20, 21,22, 23. *Ioh.* 11 41,42. *Ioh.* 12 49. * 2. *Cor.* 5, 18. *&c.*

c Incarnatio Verbi proprie non Patri nec Spiritui Sa
nisi κατὰ εὐδοκίαν καὶ θαυματουργίαν competit, *Damas.*
orthod. fid. c. 13. Implevit carnem Christi Pater & S
tus S. sed majestate, non susceptione. *Aug.* serm. 3. de T
Ioh. 3, 16. *Rom.* 8, 12. & 5, 8, 10. Hoc mirum fœdus
per mens cogitet, uno hoc, ne dubita, fœdere parta s
Melanct. Vt qui erat in divinitate Dei filius, fieret i
manitate hominis filius, ne nomen filii ad alterum tran
qui non esset æterna nativitate filius, *Aug.*

he *Word*, and not in the person of the *Father*, or of the *holy Ghost*, for three easons:

First, that God the *Father* might the ather set forth the greatnesse of his ove to *Mankind*; in giving his *first* nd *onely begotten Sonne*, to bee incarnated, and to suffer death for mans alvation.

Secondly, that hee, who was in his *Divinity* the Sonne of God, should ee in his *Humanity* the Son of *Man*: est the *name of Sonne* should passe nto another, who by his *eternall* ativity was not the *Sonne*.

Thirdly, * because it was meetest, hat that *person*, who is the *substantiall Image* of his eternall *Father*, should estore in us the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was ot turned into the *Manhood*, nor the *Manhood* into the *Godhead*, but the *Godhead*; as it is the *second person*, or *Word*, assumed unto it the *Manhood*, hat is, the *whole nature of man*, body nd soule, and all the naturall *proprieties* and a *infirmities* thereof, *sinne* excepted.

The *Second Person* tooke not upon im the *person* of man, but the *Nature* f man. b So that the human nature

* Congruebat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, *Athan. Heb.* 2, 17, 18. *Heb.* 4, 15.

a Infirmitates meræ privationis, non pravæ

ispositionis. b Humana natura est distinctum individuum natura divina, etsi non sit distincta persona, *Keck. Syst. Theol. lib.* 3. *p.* 119.

hath no personall *subsistence* of it owne, (for then there should bee two Persons in Christ;) but it subsisteth in the *Word*, the second person. For, as the soule & body make but one Person of *Man*; so the Godhead & Manhood make but one Person of *Christ*.

a The two natures of the Godhead and Manhood are so *really united* by a *Personall union*, that as they can never bee *separated* asunder, so are they not b *confounded*; but remaine still distinguished by their several & Essential *proprieties*, which they had before they were united. As for example; the *infinitenesse* of the *Divine*, is not communicated to the *humane* nature; nor the *finitenesse* of the *humane*, to the *divine nature*.

Yet by reason of this *personall union* there is such a *communion* of the *proprieties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God c *purchased the Church with his owne blood*: And, *that hee will judge the World by that Man whom hee hath appointed*. Hence also it is, that though the *Humanity* of *Christ* bee a created, & therefore a *finite* and *limited* nature, & cannot be d *every where*

a Vniri Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam verbi subsistentiam, *Bellar. de incarn. lib.3.c.8.* b Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ. c *Act.20,28. Actor.17,31.* d D. Field *of the church, book 3.cap.35.*

present, by actuall position, or locall extension, according to his [e] *naturall being*: yet because it hath communicated unto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without *limitation*; and is so united with God, that it is no *where severed* from God; the body of Christ, in respect of his [f] *personall being*, may rightly bee said to bee *every where*.

e Secundùm esse naturale Christus non est ubiq;.

f Secundùm esse personale Christus est ubiq;.

3. *The Actions by which the three persons bee distinguished.*

THe *actions* are of two sorts, either *Externall*, respecting the creatures; & those are after a sort common to *every one* of the three *Persons*: or *Internall*, respecting the *Persons* onely amongst themselves, and are altogether [g] *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these: The *creation* of the World peculiarly belonging to God the *Father*: The *redemption* of the Church to *God* the *Sonne*: And the *sanctification* of the *Elect*, to *God* the *Holy Ghost*. But because the [h] *Father* created, and still governeth the World *by* the *Sonne in the Holy Ghost*, therefore these externall actions are indifferently, in [i] Scripture, oftentimes ascribed to *each* of

g In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

h *Rom.* 11,36.

i *As redemption Actor.* 20,28, *and sanctification.* 1 *Pet.* 1,2.

to the Father. Creation 1 *Joh.* 3. *and Sanctification* 1 *Cor.* 1,2. *to the Sonne. Creation Psa.* 33,6, *and Redemption Eph.* 4,30. *to the Holy Ghost. Joyntly all to each* 1 *Cor.* 6,11. *Opera Trinitatis ad extra indivisa, ad intus divisa.*

these three *Persons*, & therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Persons*, are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the Father alone, not made, nor created but begotten.

3. To *proceede* from *both*: and that belongeth onely to the *Holy Ghost* who is of the Father and the Sonne neither made, created, nor begotten but *proceeding*.

So that when wee say, that the Divine [a] Essence is in the *Father unbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: wee make no three Essences, but onely shew the divers manners of *subsisting*, by which the *same* most simple, *eternall, and unbegotten Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Sonne communicated* from the *Father* by *generation*: and in the *Holy Ghost communicated* from both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions* and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *reall* distinc-

[a] Personæ nomen non est aliquid ab essentia abstractum ac separatum. *Fajus Thes. disp.* 2. Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. *Zanchius.* Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur, *Alsted.*

ction betwixt the three *Persons*. So that hee who is the *Father* in the *Trinity*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: Hee who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to [a] all *three*. As therefore wee beleeve, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*: so wee likewise beleeve, that *God* is the Father, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor never can bee the *Person* of the other. The three *Persons* therefore of the *Godhead* doe not differ from the *Essence*, but [b] *formally*; but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is *God begetting* God the Son; the Sonne is *God begotten* of God the Father; and the Holy Ghost is *God proceeding* from both God the Father, and God the Sonne. Hence it is, that the Scriptures use the name of *God* two manner of wayes: Either [c] *Essencially*, & then it signifieth

a Quũ unum cogito, trium incomprehensibili luce involvor, *Nazian*

b Quã vis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt nõ numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis prædicatur, sed formaliter τῷ λόγῳ, sive ratione ratiocinante; Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res & res, sed res & modus rei. c οὐσιώδως. Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum; quam patrem designat.

the *three* Persons conjoyntly, or [a] *Personally*, & thē by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*, 1 *Tim*. 2, 5 or the *Sonne*, *Actor*. 20, 28. 1 *Tim*. 3, 16 or the *Holy Ghost*, *Act*. 5, 4. 2 *Cor*. 6, 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, wee call the same *Vnity*. But because there be *three distinct Persons* in this one indivisible Essence, wee call the same *Trinity*. [b] So that this *Vnity* in *Trinity*, & *Trinity* in *Vnity*, is a holy *mystery*[c]: rather to be religiously adored by *faith*, then curiously searched by *reason*, further then God hath revealed in his Word.

a ὑπο ςατικῶς. *Sacramentum hoc venerandū, nō scrutandū, quo modo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna.* Bern. b *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum, quod talis est. quod & intellectum transcendit, & cognitionis initium superat*, Chrysost. Hom. 2. Heb. c *De Deo loqui etiam vera periculosissimum est*. Arnob. 4. *Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo*, Nazian.

Thus farre of the divers manner of being in the Divine Essence: now of the Attributes thereof.

ATtributes are certaine descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weaknes of our [a] *capacity*, to helpe us the better to understand the *nature* of Gods Essence, and to discerne it from all other Essences.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

a *Condescendit nobis Deus, ut nos consurgamus ei*, An. de spec. c. 112.

The *Nominall* Attributes are of three sorts; first, those which signifie Gods Essence: secondly, the *Persons* in the Essence: thirdly, those which signifie his *essentiall workes*.

Of the first sort, is the name [a] *Iehovah*, or rather * *Iehuah*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end; *Isa.* 42,8. *Psal.* 83,18.

God tels *Moses* Exod.6,32. *that hee was not knowne to Abraham, Isaac, and Jacob, by his name Iehovah.* (Not but that they knew this to bee the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he *promised* them; in graciously delivering their seed out of *Egypt*, & in giving thē the *real possession of Canaans Land*; and so to be not onely *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* cals God *first Iehovah*, when the *universall creation* had his absolute being, *Gen.*2,4. And this admirable name is graven on the *Decalogues* forehead, which

a Exod. 15,3. *Ab Havah vel Haiah, Esse: nam ita Deus est à seipso, ut sit suum esse, & ἀν τοῦ. Omnes hujus nominis litteræ sunt spirituales, ut denotetur Deum esse spiritum.* P. Mart loc. com, cap. 11 P. Montan. *de arc. ser. c.* 1.

* *Iehovah non habet plurale, & in scripturis soli vero Deo tribui-*

tur. 2 *Locus Exo.*6,3. *intelligendus est de gradibus divinarum ætefactionum.* Gerard. *loc.*3. *de Nat. Dei. Ex usu scripturæ res tunc dicitur fieri, quando fiunt manifestæ, Sic dicitur, Spiritus sanctus nondum erat, id est, nondum in notu erat.* Alsted. *Lex. Theol. cap.*1.

was pronounced upon the *Israelite* deliverance, to bee the *Rule of Righteousnesse*; after which they shoul serve their Deliverer in the promise Land.

This *Name* is so full of Divine Mysteries, that the *Iewes* hold it a sin t pronounce it; but if it bee no sin t write it, why should it bee unlawful to pronounce it?

Quod licet scribere, effari cur non liceret? *Theod. in Epit.*

This Holy Name of God teacheth us:

First; what God is in himselfe, namely, *an eternall being of himselfe.*

Ens æternũ. αὐτόων. Fons est πάσης οὐσίας

Secondly, how hee is unto *others* because that from him *all other* Creatures have received their *being.*

Thirdly, that wee may confidently beleeve his promises: for hee is named IEHOVAH, not onely in repect o *being*, and causing al things to *bee*; bu especially in respect of his *graciou promises*, which without faile hee wil fulfil in his appointed time, and s causeth that to be, which was not be fore. And so this *name* is a *golden pledg* unto us, that because he hath *promised* he will surely upon [a] our *repentanc* forgive us all our sins; at the time o death [b] receive our *Soules*, and in th *resurrection* [c] raise up our *Bodies* in glory to life everlasting.

In promissionibus Iehovah est ὤν.

a *Isai*, 55,7.
b *Ioh.* 12,26. *Ioh.* 14 2,3.
c *Iob* 6 40. *Ioh.* 11 5.

The second name denoting God essence, is *Eheieh*; but once read, *Exo* 3,14. of the same root that IEHO

VAH: and signifieth, I AM, or I WILL BE: for when *Moses* asked God by what name hee should call him; God then named himselfe, *Eheieh Ascher Eheieh; I am that I am:* or *I will be that I will be:* signifying, that hee is an eternall, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero: I will be that I will be.* This name in the New Testament is given to our *Lord Christ*, when hee is called *Alpha & Omega, The beginning, and the ending*; a *which is, which was, and which is to come, The Almighty, Apoc.* 1, 8. For all time past and to come, is aye present before God. And to this name *Christ* himselfe alludeth *Iohan.* 8, 58: *Before Abraham was, I AM.*

This Name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *Glorification*: and not content our selves with *I was* good, or *I will bee* good, but to bee good presently; that when-ever God sends for us, hee may finde us prepared for *him.*

The third name is *Iah*, which as it comes of the same *roote*, so is it the contract of *Iehovah*, and signifieth *Lord*, because hee is the * beginning and *Being* of beings. It is a † name for the most part ascribed unto God,

ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

* Deus est causa causarum & finis entium,

† *Psal.* 68, 19. *Psalm.* 101, 18. *Psal.* 106, 48. *Psal.* 111, 1, *&c. Psalm.* 112, 1, *&c. Psal.* 113, 1, 9. *Psal.* 115, 17, 18. *Psalm.* 116, 19. *Psal.* 118, 5, 14. *Psal.* 125, 34.

when

when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

Iunius in Eiconice.

The fourth is Κύριος, *Lord*, used often in the New Testament: for Κυρέω or κυρόω signifieth, *I am*. Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name IEHOVA, and is so translated by the seventie Interpreters: for *God* is so a *Lord*, that he is *of* [a] *himselfe, and Lord of all*. This name should all wayes put us in remembrance to [b] *obey* his commandements, and to feare his judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*. 1 Sam. 3.18.

The fifth is Θεὸς, *God*, 600 times used in the New Testament: and of prophane Writers commonly. It is derived [c] ἀπὸ τοῦ θεῖν, because he runnes thorow, and compasseth all things: or ἀπὸ τοῦ αἴθειν, which signifieth to *burne and kindle*: for God is *Light*, and the Author both of *Heate*, [d] *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The name is used either *improperly*, or *properly*. *Improperly*, when it is given either

a αὐτοκύριος. Polan. *Synt*, Theol. l.2.c.6
b *Mal.* 1,6.
c *Plato* in Cratylo. Hinc illud Virgil. Deum namq; ire per omnes terrasque tractusque maris *Zanthius*.
d Deus est lux ἀπρόσιτος, Ioh. 10 14.
1 *Cor.* 5,8.

figurati-

figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the Eternall Essence of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them, in their wonderfull frame and order. [a] God seethin all in all places: Let us therefore every where take heede what wee doe in his sight.

Thus farre the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one. *Elohim.*

Elohim * signifieth the *mightie* Iudges: It is a name of the plural number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of God, joyned with a Verbe of the singular number; as *Elohim Bara*, *Dii creavit*, *The* [b] *mighty Gods, or all the three Persons in the God-head created*, the *Iewes* also note in the Verbe ברא *Bara*, consisting of three Letters, the Mysterie of the Trinitie. By ב *Beth*, בן, the Sonne: by ר *Res Ruah* the Spirit: by א *Aleph Ab* the Father. But this holy Mystery is more cleerely taught by *Moses*, *Gen.* 3,22. *And* I E-

[a] In cumbit nobis necessitas rectè vivendi: cum omnia quæ facimus, facta sint coram oculis Iudicis cuncta videntis, *Bucerus.*

* Nomen Elohim est personarum διαφορικὸν. *Alsted.* Quum Elohim de una persona dicitur, Synecdochice dictum est propter essentiæ unitatem. *Iunius.*

[b] *The like you may read. Deut.* 6,4. Ioſ. 24,19.

HOVAH *Elohim said: Behold, the Ma is become as one of us.* And *Gen.* 19, 24 IEHOVAH *rained upon Sodom and u on Gomorrah, brimstone and fire from Ie* hoyah *out of Heaven:* that is, Go the Sonne, from God the Father, *w hath committed all judgement unto th Sonne, Ioh.* 5,22. See *Psalm.* 33, 6. *Is* 52,9,10. The singular number of *El him* is *Eloah*, derived of *Alah*, *h swore*; because that in all waighti causes, when necessity requireth a oath to decide the truth, we are onel to sweare by the Name of God, whic is the great and righteous Iudge o Heaven and Earth.

This Name *Eloah* is but seldom used, as *Abak.* 3, 3. *Iob* 4,9, *Iob* 12, 4 and 15, 8, 36,2. *Psalme* 18, 32. *Psalm* 114, 7. Once it hath a Noune plura joyned to it, *Iob* 35, 10. *None said Where is Eloah Gosai, the Almighty m Maker?* to note the mystery of th *eternall Trinity.* Many times also *El him*, the plurall number, is joyne with a verbe plurall, to expresse mo re emphatically this Mystery, *Ge* 35,7, 2 *Sam.*7,23. * *Iosh.* 24,19. *Ierem* 10,10, *Elohim* is also sometimes *Tropically* given to Magistrates, becau they are Gods Vicegerents, as to *M ses*, Exod. 7,1. IEHOVAH *said unto Mose I have made thee Elohim to Pharaoh*, th is, I have appointed thee an Emba sador, to represent the person of th

a Sic *Marcus Arethusius* in Smirnensi Concilio sancte exposuit. Socrat. Eccles. Hist. l. 2, cap. 30.

This place well urged, had grinded Arius in pieces.

* Elohim Kedoschim Hy, Dii sancti ipse.

true *Three-one* God, and to deliver this message and will unto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it should put us in minde to consider, that in one divine *Essence* there are *three* distinct *Persons*, and that *God is* IEHOVAH *Elohim*.

Now follow the names which signifie God, in Essentiall workes, which are these five especially.

EL, which is as much as the *strong God*, a and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is hee, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa.* 9, 6. *El Gibbor, The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*; * that is, *Omnipotent*. By this name, God usually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God, Almighty*. Because hee is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises, which he hath made unto them for this life, and that

a Hence *Eli* in Hebrew as Mat. 27, 46, and Eloi, in the Syriake, as Mar. 15, 34. doth signifie, my God, 2 Chro. 32, 8.

* The 70 turne it παντοκρατωρ. It is derived of Dai, sufficience, & the Relative shed, the same that αὐτάρκεια: or of shadi, Dugge, because God feedes his children with sufficiency of all grace, as the loving mother she childe with the milke of her brests.

which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanitie of Christ*. This may teach us, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. [a] *Adonai*, my Lord; This name as the *Massorets* note, is found 134 times in the Old Testament. *Analogically* it is given to creatures, but *properly* it belongeth to God alone. It is used, *Mal.*1,6, in the plurall number, to note the *mysterie* of the holy *Trinitie*. If I bee *Adonim*, *Lords*, *where is my feare? Adonai* the singular, *Adonim* the plurall number. This name is given to *Christ*, *Dan.*9,16. *Cause thy face to shine upon thy Sanctuarie that is desolate, for Adonai* (*the Lord Christ*) *his sake*. The hearing of this holy name may teach every man to obey God's Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God*.

4. Is *Helion*; that is, *most High*, *Psal.*

a *A name compounded of Ai, My. Adon. Lord. Adon.* derivatur ab *Eden*, basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui res domesticæ cura incumbit, & ei tanquam columnæ innitur. Quando de creaturis usurpatur *Adonai*, est *Iod* cum *patach*; sed de Creatore cum *camez*, *Adonai* manasse videtur Ethnicorum Ἀδωνὰ.

9,2. *Psalme* 91,1, *and* 92,9. *Dan.* 4,17, 24,25,34. *Acts* 7,47. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should bee borne of her, should bee the † Sonne of the *most High*, *Luke* 1,32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. * Thirdly, if wee desire true dignity, to labour to have communion with GOD in *grace* and *glory*.

5. *Abba*, a Syriacke name, signifying *Father*, *Rom.* 8,15: This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Matth*, 11,25. For God is Christs Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ is called the everlasting Father*, Isa. 9, 6. because he regenerates us under the new Testament. God is also called [a] *the Father of light*, *Iam.* 1, 17. because God dwelleth in inaccessible light, 1 Tim. 6,16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, & supernaturall grace, *Which lighteneth every man that commeth into the World*. This name teacheth us, that all the gifts which wee receive from God, proceed from his meere fatherly love. Secondly, that we should love him againe, as deare

† υἱὸς ὑψίστου: *So the divell stiled Christ, the Sonne of God, The most High. Luke* 8. 28.

* *For what is earthly greatnesse, compared to Gods Highnesse?*

a Πατὴρ τῶν φώτων. *Of whose substance the light of the Sun is but a shadow.*

b *Ioh.* 1,9.

children. Thirdly, that wee may in all our needs and troubles, bee bold to call upon him as a Father, for his helpe and succour. Thus should we not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnesse* unto us, and of our *duties* unto him: And then should wee finde how confortable a thing it is, to doe every thing in the *Name of God*. A phrase usuall in every mans *tongue*; but the true comfort thereof (through ignorance) known to few mens *hearts*.

It is a great *wisedome*, and an unspeakeable matter, for the strengthening of a Christians *Faith*, to know how in the meditation of *Christ*, to invocate GOD by *such a name*, whereby hee hath manifested himselfe to bee most willing, and best able to helpe and succour him in his present need or adversitie. The *ardent* desire of knowing God, is the sure testimony of our *love* to God, and of Gods *favour* to us. * *Because he hath set his love upon mee; therefore I will deliver him: I will set him on high, because he hath knowne my name: hee shall call upon mee, and I will answer him, &c,* † And it is a great strengthening of faith, with understanding to begin every action in the *Name of God*.

* *Psal.* 14, 15.

† Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. *Scal. Exerc.* 6 *Sect.* 2. *Inst. Martyr. pa.* 129 *ad Orthodox.*

Thus farre of the nominall attributes.

The *reall Attributes* are of t

for

sorts: either *absolute* or *relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible, ſo that what-ever hee is, hee is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe*, is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, above and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes:

1. *Vnmeaſurableneſſe*, or *ubiquity*, whereby hee is of infinite extenſion, filling heaven and earth, containing all places, and not contained of any *place*, *place*, or *bounds*, and being no where abſent, is every where preſent. There are 4 degrees of *Gods preſence*: the firſt is *Vniverſall*, by which God is *repletively* every where, *incluſively*, no where.

[a] Intelligentias, cùm ſint entia alia ab infinito Ente, finitas eſſe neceſſe eſt, nam duo infinita nequeunt eſſe nec; in natura, neque extra naturam. Eſſent. duo principia prima. *Scal. Exerc.* 359. *Sect.* 3.

b *Act.* 7, 48. *Pſalm.* 145. *Iob* 11, 7, *&c.* 2 *Chr.* 2, 5, 6. *Pſ.* 139 5, *&c.* *Ier.* 23, 23, 24. Deus eſt ubique, non ita ut in dimidia parte ſit dimidius, aut tanquam in majori parte major Dei pars ſit, in minore minor, ſed ubique totus, & in ſeipſo totus eſt, *Aug.* Deus eſt intellectualis Sphæra, cujus centrum eſt ubique, circumferentia nusquam, *Triſm.*

Secondly, *Speciall*, by which God is said to bee in *heaven*, becauſe there his *Power*, *Wiſedome*, and *Goodneſſe* is in a more excellent manner ſeene and enjoyed: as alſo becauſe that uſually hee doth from thence powre forth his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpeciall*, by which God dwelleth in his *Saints*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the Godhead dwelleth in Chriſt bodily*.

2. *Vnchangeableneſſe*, whereby God is voide of all change: both in reſpect of his *Eſſence*, and Will.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time, and without all bounds of *preceſſion* or *ſucceſſion*.

Thus farre of the abſolute Attributes: now of the Relative, or ſuch which have reference to the Creatures.

The relative Attributes are five.

I, *Life*. II. *Vnderſtanding*. III. *Will*. IV. *Power*. V. *Majeſtie*.

THe *Life of God* is that, by which as by a moſt pure & perpetual

* *Pſal.* 19, 1. *Hoſ.* 2. 21.

a 1 *Cor.* 3, 16. & 6, 9 2 *Cor.* 6, 16.

b *Col.* 2 8.

c *Rom.* 1, 23. *Iſa.* 40 28, *Pſ.* 102 27, &c

d *Apo.* 1, 8. 1 *Sam.* 15, 29. *Num.* 23, 19. *Mal.* 3, 6. *Rom.* 11, 29. *Iam.* 1. 18.

Pœnitentia cum de Deo enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat. *Alſted.* e *Iſa.* 44, 6. *Iam.* 5, 19. *Dan* 6, 26. *Heb.* 12 *Apoc.* 4, 8. Creaturæ quædam æternæ ſunt à poſteriori, à priori ſolus Deus eſt æternus, *Alſted. Lex. Theol. cap.* 2.

Act, he not onely liveth *of himselfe*, but is also that *ever* and *overflowing* Fountaine of *Life*, from which all Creatures derive their [a] *lives*: so as that *in him they live, moove, breath, & have their being*. And because *onely* his *Life* differs not from his [b] *Essence*, therefore God is said *onely to have immortalitie*, 1 Tim.6,16.

11. The *Vnderstanding*, or *Knowledge*, of GOD, is that whereby (by *one pure Act*) hee most perfectly [c] knoweth in himselfe all things that ever *were, are, or shall be*: yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evill* by the good opposite to it; imposing to things *contingent*, the *lot* of contingencie, and to things *necessarie*, the *Law* of necessitie: And thus knowing all things in, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*: by which hee particularly * *knoweth*, and graciously [c] *acknow-*

[a] *Act.* 17,25, 28. *Act.* 14,15. *Psalm.* 42,2. *Psalm.* 36,19. *Ioh.* 5, 26. *Heb.* 3, 12.

[b] *Hence it is that* God *is called of the Hebrews* Eheie, *so likewise* Echeie *& as of the Grecians* ὁ ὤν, *so also* ὁ ἐών, *& as of the Latinnes*, primùs ens, *so also* primùs vivens: *for to* be, and *to* live,

is alone and the same in God. c 1 *Kin.*8, 39. *Psal.*44,21. *Psal.*139,1, *&c. Ierem.*17,10, *&* 20,12. *Luk.* 16,15. *Heb.* 4,12. *Rom.*11,33, *and* 16.17. * 2 *Tim.*2,19. *Matth.*7,13.

c Intellectus, scientia & sapientia in Deo non distinguuntur. *Tilen.* Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia. *Keckerm.* πάντα ἰδὼν διὸς ὀφθαλμὸς καὶ πάντα νοῶν. *Hes. lib.* ἔργ. καὶ ἡμέρ. *Sap. Hence the Platonicks term* God πανεπόπτην *all eye, seeing all.* ledgeth

ledgeth onely his *Elect* for his owne

Vnderstanding also containes the *Wisedome of God*, by which hee most wisely created al things of *nothing*, in *number, measure,* and *waight*, and stil ruleth & disposeth them to serve his own most holy *purpose* and *glory*.

III. The *Will of God* is that, where by of * necessitie he willeth *himselve* as the *soveraine good*: and (by willing himselfe) willeth most [a] freely [b] al other good things, which are out o *himselfe*.

The will of God, though in it selfe it bee but *one*, as in his *Essence*, yet in respect of the diversitie of *objects*, and *effects*, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall [c] *good wil*; whereby hee ordaineth his Elect to be freely saved through Christ, and [d] bestoweth on them all *necessary* graces for this *life* and that to come, [e] *taking pleasure in their* persons and service.

2. *Iustice* [f] is Gods *constant will*, whereby he [g] recompenseth men and Angels, according to their workes

* 1 Ti. 2,5. *Rom.* 9 19. *Ephes.* 1,5.

a Deus voluntate sua cuncta constituit, *Trism.* in 4 Dial. *Pim.* Hinc *Orpheus* Deum vocat necessitatem, ratione scil. inferiorum, quod omnia

ipsi parere cogantur. b Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus: à nobis impletur, cum bonum facimus, *Aug. Ench. c.* 100. *Rom.* 9.11.3. *Iam* 1,21. c *Ioh.* 3,1. d *Psal.* 45,7. e *Gen.* 4, 4. f Norma Iustitiæ divinæ est Dei voluntas. Quia enim vult, ideo est justum non quia justum, ideo vult. *Ephes.* 1,11. g *Rom.* 2,5. &c. 2 *Thess.* 1,6, &c. 2 *Tim.* 4,8. *Deut.* 7,9,10.

a punishing

punishing the impenitent, according their *deserts*, called the justice of s *wrath*: and [b] *rewarding* the faithll, according to his promises, calstiled the justice of his *Grace*.

3. *Mercy*, which is [c] Gods *meere od will*, and ready affection to forve a penitent sinner, notwithstanding l his sins and ill deserts.

4. *Goodnesse*, [d] whereby God *willingly* mmunicateth his good with his Creares: and because hee communicates *freely*, it is termed *grace*.

5. *Truth*, whereby [e] God willeth *nstantly* those things which hee wilth: effecting and performing all ings, which he hath spoken, in his *ppointed time*.

6. *Patience*, whereby God *willingly* rbeareth to punish the wicked, so ng as it may stand with his justice, nd untill their [f] sinnes ripened.

7. *Holinesse*, whereby Gods nature separated from all *prophaneneſſe*: &

a Deus principium & finem & media rerum omniũ tenens, rectaque linea incedens, è vestigio habet δίκην, id est, divinæ legis vindicem, simul ut quicquam Sanctionũ ejus prætermissum est, *Aristot. lib. de mundo.*

b *Rom.* 9,15, 16. *Exech.* 16,6. c *Psal.* 103,8, *&c. Tit.* 3,4. emper invenies Deum benigniorem quam te culpabilionem, *Serm.* 11. *Bern.* Vindictæ gladium misericordiæ oleo emper acuit, *Niceph. lib.* 17. *c.* 3. d *Ps.* 145,7,9, 16. *Matth.* 6,17. In creaturis multa inveniuntur bona, ergo Creator ulto magis est bonus, Imo ὑπερβάλλον, ipsum bonũ. e Ios. 3,14. *Psal.* 149, 6. *Num.* 23,19. Veritas est harmonia, um intellectus & verborum cum rebus, tum etiam rerum sarum cum Ideis in mente divina, *Keckerm.* Veritas Dei verbis fides Dei dicitur, quod certo fiant, quæ ab ipso icta sunt. Item constantia, quia sententiam non mutat, *Pos.* f 2 *Pet.* 3,9. *Rom.* 2,4. *Gen.* 5,16.

Ad pœnam tardus Deus est, ad præmia velox.
Sed pensare solet vi graviore moram.

abhorreth all filthinesse; and being wholly pure in himselfe, d lighteth in the inward and outwa a *puritie* and *chastity* of his servan which he infuseth into them.

8. *Anger*, b whereby is meant Go most certaine and just *Will*, *in cha ning the Elect*, and in revenging a *punishing* the *Reprobate*, for the injuri they offer to him and his chosen: a when God will punish with *rigour* a severity, then it is tearmed *Wra temporall* to the Elect: d *eternall* to t Reprobates.

1 v. The *Power* of God is th whereby hee e can simply and free doe *whatsoever hee will*, that is agre ble to his nature, and whereby he hath *made*) so he still *ruleth* heave and earth, and all therein. This mighty *power* of God is either *ab lute*; by which hee can will, and d more than hee willeth or dot *Matth.* 3, 9, and 26, 53. *Rom.* 9, 18. *actuall*, by which God doth inde whatsoever hee will, and hindre whatsoever hee wil not have don *Psalm.* 115, 3.

a 1 *Pet.* 1, 5. 1 *Thes.* 3, 4. *Heb.* 12 14. *Mark.* 15, 9. Quanta sanctitas Dei, ad cujus aspectū sancti Angeli oculos pro sua tenuitate alis velantes clamāt, Sāctus, Sāctus, Sāctus *Iehovah zabaoth Isa.* 6, 2, 3.

b *Psal.* 106, 23 29, 40. 41. *Numb.* 25, 11. Ira Dei non est aliud, quam voluntas

puniendi, *August. de civit. Dei cap.* 15. *Ansel.* 7, cap. 6. *Cur Deus, Hom.* Furor & ira in Deo, non passion mentis: sed ultionis acerbitatem notant. *Carth. in A* 19. c 1 *Cor.* 11, 2. d *Thess.* 1, 10. e *Gen.* 17, 1. *Psalm.* 11 3. *Matth.* 11, 26. *Ephes.* 1, 11. *Matth.* 8, 2. Deus potest o nia quæ contractionem non implicant. *Aqn.* 2. *quæst.* *art.* 3, 4. Omnipotentia excludit omnes defectus, qui s impotentia, cæu, posse mentiri, mori, peccare, &c.

v. *Ma*

v. *Majestie* is that, by which God of his owne absolute and free authority [a] raigneth and ruleth, as *Lord* and *King*, over all *creatures*, visible, and invisible: Having both the *right* and *proprietie* in all things, as [b] *from whom*, and *for whom*, are all things: also such a *plenitude of power*, that hee can pardon the offences of all whom hee [c] *will have spared*, and *subdue* all his *enemies*, whom he will have [d] plagued and destroyed, without being bound to *render* to any Creature a reason of his doing: but making his owne most holy and just *will*, his onely most perfect and eternall *Law*.

From all these *Attributes* ariseth *one*, which is Gods soveraigne blessednes or perfection.

Blessednes is that [e] *perfect* and unmeasurable possession of *joy* and *glory*, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and *improperly* ascribed unto *God*, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *eares*, *nostrils*, *mouth*, *hands*, *feete*, *&c.* or the senses and actions of man, as *seeing*, *hearing*, *smelling*, *wor-*

a 1 *Chro.* 29,11. 12. 2 *Sam.* 7,22. *Apoc.* 5,12. 13.

b 1 *Cor.* 29,14. Hinc Deus dicitur αὐτοκράτωρ.

c *Roman.* 9, 15. *Ioh.* 4, 11.

d *Luk.* 19,27. *Psa.* 2. 9. *Ps.* 110 9.

e Deus est *Schaddai*, sive αὐτάρκης, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari

otest. Creaturas fecit perfectas in suo quasque genere: ergo ipse perfectissimus est in se & per se, *Scal. Exerc.* 146. *Sect.* 2. *Mark.* 14,61. *Act.* 17,25. *Rom.* 11, 35,36. 1 *Tim.* 6,15. *Matth.* 25,34. *Iam.* 1,17.

king

king, walking, striking, &c. By an *Anthropopatheia*, the affections and passions of a man, as *gladnes, griefe, sorrow, love, hatred, &c.* or by an *Analogy*, as when hee is named *a Lyon, a Rocke, a Tower, a Buckler, &c.* Which signification every Commentary will expresse.

a See Master Wilsons *Dictionary of the Bible, most profitable for this purpose.*

Of all these Attributes wee must have these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

1. *Whatsoever* therefore is *spoken of God, is not God*; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech the *Majestie* of his *Divine Nature*, so *farre* as he hath vouchsafed to reveale himselfe unto us in his *Word*.

b Attributa omnia propter brevitatem singulis divinitatis personis competunt.

2. b *All the Attributes of* GOD belong to every of the three *Persons*, as well as to the *Essence* it selfe, without the limitation of a *personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, *mercy begotten*: the *mercy* of the *Holy Ghost*, is mercy *proceeding*: and so of the rest.

c In Deo nihil est, quod non sit ipse Deus Zanch.

3. The *Essentiall Attributes* of God differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe. c

od therefore there is nothing which not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, ffer not *Essentially* nor *really* one om another (because whatsoever is God, is *one* most *simple Essence*, and e admits no division) but onely in *r reason* & *understanding*, which being ot able to know Earthly things, by e *simple Act*, without the helpe of any *distinct Acts*, must of necessitie ave the helpe of many distinct Acts know the *Incomprehensible* God. herefore (to speake properly) there re not in God *many Attributes*, but *one onely*, which is nothing else but e *Divine Essence* it selfe, by what attribute soever you call it. But in respect of *our reason*, they are said to e so many different Attributes. For ur b *Vnderstanding* conceives by the ame of *Mercy*, a thing differing from hat which is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* inseparable.

5. The *Essentiall Attributes* of God re not *parts* or *qualities* of the Divine ssence, nor c *Accidents* in the Essence, nor a Subject: but the *very whole and entire Essence of God*. So

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

b Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquã umbratilis est) alia aliis prius animo comprehenduntur.

alig. Exer. 365. *sect.* 6. c Quæ de Deo dicuntur χρονικῶς, latione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem ædicata accidentalia. d Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.

that

that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God by which hee may bee said to be *much* and so *much*: nor *Qualities*, which hee may be said to be *such* and *such*: but whatsoever *God* is, he is *one* and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdome* it selfe: by his *Essence* he is *Good* and therefore *Goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *just* and therefore *Iustice* it selfe, &c. In a word, God is *great* without *Quantity*, *good*, *true*, & *just* without *Qualitie*: *mercifull* without *passion*: an act without *motion*: *every where* present without *sight*: without *time* the *first* and the *last*: the Lord of all Creatures, from whom all receive themselves, and all the good they have; yet neither *needeth*, nor *receiveth* hee any increase of goodnesse or happines from any other.

Essentia divina identificat sibi omniaquæ sunt in divinis. *Biel. sup. 1. sent. dist. 1. quæst 5.*

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper *Trismeg. ser. 2. Plin.*

This is the plaine *description* of God, so farre as hee hath revealed himselfe to us in his *Word*.

This doctrine (of all others) every true *practitioner of Piety* must *competently* know, and *necessarily* beleeve, in foure *speciall uses*.

1. That wee may *discerne* our true and onely *God*, from all *false gods* and

ls: for the description of God, is perly knowne onely to his *Church*, whom he hath thus graciously manifested himselfe.

Psalm. 147. 19, 28. *Ier.* 10, 25.

2. To possesse our hearts with a greater awe of his *Majestie*; whileſt we *admire* him for his *simpleneſſe* and *whiteneſſe*: adore him for his *unmeableneſſe*, *unchangeableneſſe*, and *eternity*: *seeke wiſedome* from his *underſtanding* and *knowledge*: *ſubmit our ſelves* to his bleſſed will and pleaſure: *love* him, for his *love*, *mercy*, *goodneſſe*, and *patience*: *truſt* to his *Word*, becauſe of his *truth*: *feare* him for his *power*, *juſtice*, and *anger*: *reverence* him for his *holineſſe*: and praiſe him for all his *bleſſednes*, and to depend all our life on him, who is the onely Author of our *life*, *being*, and all the good *things* wee have.

3. To *ſtirre us up* to imitate the *Divine Spirit* in his holy *Attributes*: and beare (in ſome meaſure) the Image of his *Wiſedome*, *Love*, *Goodnes*, *Iuſtice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger* againſt ſinne, that wee may be *wiſe*, *loving*, *juſt*, *mercifull*, *true*, *patient*, and *zealous* as our God is.

4. Laſtly, that we may in our Prayers and Meditations *conceive right* of his divine *Majeſtie*, and not according to thoſe groſſe and blaſphemous *imaginations*, which naturally ariſe in mens braines: as when they conceive

God

God to bee like an *old Man sitting in a chaire*: and the blessed *Trinity* to bee like that *tripartite Idol*, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine *heart* speake unto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *just*, [g] *mercifull*, [h] *Spirit*, and *most* [i] *perfect*, *indivisible Essence of three severall Persons*, *Father*, *Sonne*, *and holy Ghost*: *who beeing* [l] *present in all places*, [m] *ruleth Heaven and Earth*; *understandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries*; *and* [p] *is onely able to bestow on us all good things which wee want*, *and to deliver all the penitent sinners*, *who with faithfull hearts seek unto him* (*for Christs sake*) *his helpe*, *out of all troubles afflictions and troubles whatsoever*.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true *God* (and is only cause, why so many doe profesſe all other parts of Gods worship and religion, with so much reverence and *hypocrisie*. Whereas if they did truely know God, they durſt not come to his holy ſervice, but *comming*, ſerve him with *feare* & *reverence*: for ſo farre doth a man feare God: as hee knoweth him: and that doth a man *truely know* God, who

a *Pſal.* 90,2.
b 1 *Ki.* 8,27.
c *Gen.* 17,1. *Iob.* 15, 25.
d *Ap.* 4,8. *and* 15, 4.
e *Rom.* 11,33. & 16, 17.
f *Exod.* 34,6,7 *Pſalm.* 103,11 & 145 8,9.
g *Deut.* 32,4. *Gen.* 8, 25. *Pſ.* 145 17.
h *Ioh.* 4,3,4, i *Deut.* 32,4.
k 1 *Ioh.* 5,7. *Matth.* 3,16. *Matth.* 28,19. 2 *Cor.* 13,14.
l 2 *Ki.* 8,27. *Pſalm.* 112,92. *Ier.* 23, 23.
m *Iſa.* 48, 16, 28. *Dan.* 4,32. n 1 *Kin.* 8,30. *Ier.* 17,
o *Iſa.* 62, 26. p 2 *Sam.* 10,15. *Matt.* 17,18.

tin ce joynes *practice* to *speculation* : And
to at is,
ap First, when a man doth so acknow-
n-w dge and celebrate Gods *Majesty*,
s hee hath revealed himselfe in his
o p Word.
e u Secondly, when from the true and
fini vely sense of Gods *Attributes*, there
g n bred in a mans heart a *love*, *awe*, &
k *nfidence* in God: for, saith God him-
erse lfe; *If I bee a father, where is my ho-* *Psalm.*
o b *our? If I be a Lord, where is my feare? O* *34,9.*
ea *ste and see, that the Lord is good!* saith
! m *avid.* Hee that hath not by *experi-*
; *ence* tasted his *goodnesse*, knowes not
gr *ow good* hee is. *Hee* (saith *John*) *that* 1 *John*
' p *aith hee knoweth God, and keepeth not* 2,4.
ts *commandements, is a lyer, and the*
ll t *ruth is not in him.* So farre therefore
s wee *imitate God* in his *Goodnesse*,
kno *ve, Iustice, Mercy, Patience*, and o-
ma er Attributes, *so farre doe wee know*
is m.
e p Thirdly, when with inward *groanes*,
w d the serious *desires* of our hearts,
h i ee *long* to attaine to the perfect and
f th enary knowledge of his *Majesty*, in
ft e life which is to come.
, a Lastly, this discovers how few
re ere are, who doe truely *know God*;
fe no man knoweth God, but hee
d th t *loveth* him, and how can a man
wh oose but *love* him, being the *Sove-*
gne good, if hee knew him? seeing
17 *e nature of God is to enamour men with*

the love of his goodnesse; and whosoev
loveth any thing *more then God, is*
worthy of God; and such is every o
who settles the love and *rest* of h
heart upon any thing *besides God*.
therefore thou doest beleeve th
God is *Almighty*, why doest th
feare *Divels* and *enemies*, and not co
fidently *trust in God*, and crave h
helpe in all thy troubles and da
gers? If thou beleevest that God
infinite, how darest thou provoke hi
to *anger*? If thou beleevest that G
is *simple*, with what heart canst th
dissemble and play the *hypocrite*? If th
beleevest that God is the *Soverai*
good, why is not thy heart more settle
upon him, then on all *Worldly good*?
thou doest indeed beleeve that G
is a *just Iudge*, how darest thou li
so securely in sinne without repe
tance? If thou doest truely beleev
that God is most *wise*, why doest n
thou referre the events of *crosses* a
disgraces unto him, who knoweth ho
to *turne all things to the best*, *unto th*
that love him? If thou art perswade
that God is true: why doest th
doubt of his promises? And if th
beleevest that God is *Beauty* a
* *Perfection* it selfe, why doest n
thou make him alone the chiefe e
of all thine *affections* and *desires*? for
thou lovest beauty, hee is most fai
if thou desirest *riches*, hee is m

Rom. 8. 28.

* Sit habeam solum, sane ruat arduus æther. Tellus rupta suo dissiliatque loco.

we

ealthy: if thou seekest *wisedome*, he most *wise*. Whatsoever *excellency* hou hast seene in any *creature*, it is othing but a *sparkle* of that, which is in *infinite* [a] *perfection* in God: and when in Heaven we shall have an *immediate Communion* with God, wee hall have them all perfectly in him, *communicated* unto us. Briefly, in all *oodnesse* hee is *all* in *all*. [b] Love that one *good God*; and thou shalt love him, n whom all the *good of goodnesse* consisteth. Hee that would therefore attaine to the *saving knowledge of God*, must learne to know him by *love*. For *God is love*, and [c] *the knowledge of the love of God passeth all knowledge*. For all knowledge besides to know [d] how to *love God*, and to *serve him onely*, is nothing upon *Salomons* credit, but [e] *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my *Lady*, nay, rather, O my [f] *Lord Charity*, the love of thy selfe in my soule especially, seeing it was thy good pleasure, that being [g] reconciled by the blood of Christ, I should bee brought, by the knowledge of thy grace, to the *Communion* of thy glory, wherein onely consists my *soveraigne good* and happinesse for ever.

Thus by the light of his *owne Word*, we have seene the *backe parts of* IEHOVAH *Elohim*, the eternall *Trinity*, whom

a Creata omnia perfectius sunt in Deo quam in seipsis. *Dionys. de divin. c. 6*

b Amanum illum bonum, in quo omne bonum est, & sufficit. *Anselm. in Prosol. c. 23*

c *Ephes. 3, 19.* 1 *Iohn 4.*

d *Kemp de Im. Christi. cap. 1.*

e *Eccl. 1, 2, 17*

f Domina, immo Dominus Charitas, *Bern.*

g *Rom. 5, 9, 10 Ioh. 17, 3, 20, 1 Cor. 15, 3.*

to *beleeve*, is saving *faith* and *verity*. And unto whom from all *Creatures* in heaven and earth, bee all *praise*, *dominion*, and *glory* for ever. *Amen*.

Thus farre of the knowledge of God. *Now the knowledge of a* Mans selfe. *And first*, *of the* state of his misery and corruption, *without renovation by Christ*.

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched Man, where shall I begin to describe thine *endlesse* misery! who art *condemned*, as soon as *conceived*; & adjudged to *eternall* death, before thou wast borne to a temporall life. A beginning indeed I finde, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods owne *Image*, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of all earthly creatures, and only restrained from the fruit of *one tree*, as a signe of their *subjection* to the Almighty Creator; though God forbade them this one small thing, under the penalty of eternall death; yet they beleeved the *Divels word* before the *Word of God*; making *God* (as much as in them lay) *a lyer*. And so being *unthankefull* for all the benefits which God bestowned on them, they became *male-contented* with their present state, as if

God

God had dealt *enviously* & *niggardly* with them: and beleeved that the *Devill* would make them partakers of far more glorious things, then *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to bee Gods Subjects, they affected blasphemously to be *Gods themselves*, equals unto *God*. Hence, till they repented (losing *Gods Image*) they became like unto the *Divell*: and so al their posterity, as a *Traiterous* brood (whileſt they remaine *impenitent*, like thee,) are subject in this life to all *curſed miſeries*, and in the life to come, to the *everlaſting fire*, prepared for the *Divell* and his angels.

Lay then aſide for a while thy *doting vanities*, and take the view with me of thy *dolefull miſeries*: which duely ſurvayed, I doubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, then not to *bee* by *Grace a Practitioner* of religious *Piety*.

Conſider therefore thy miſery

1. In thy *life*. 2. In thy *death*.
3. After *death*.

In thy life.

1. The miſeries accompanying thy *body*.
2. The miſeries which deforme thy *ſoule*.

In thy death, the miſeries which

shall oppresse thy body and soule.

After death, the miseries whic over-whelmed both body and sou together in Hell.

And first, let us take a view of tho miseries which accompany thy bod according to the foure ages of th *life:*

1. *Infancy.* 2. *Youth.*
3. *Manhood.* 4. *Old age.*

I. *Meditations of the misery of Infancy.*

WHat wast thou being an *Infan* but a *brute*, having the shape o a man? was not thy *body* conceived i the heat of lust, the secret of shame and staine of *originall sinne*? And thus wast thou cast naked upon the earth all imbrewed in the *blood* of filthines se, (filthy indeed: when the Sonne o God, who disdained not to take o him mans *nature*, and the infirmities thereof: yet thought it unbeseemed his Holinesse, to bee conceived after the sinfull manner of mans conception.) So that thy mother was asha med to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *cursed* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and rude, not capable of good counsell, when it is given: and *Ape-like* delighting in nothing but in toyes & babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst beene borne to live under the *discipline of others*, rather then at the *disposition* of thine *owne will*. No *tyred horse* was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

WHat is *mans* state, but a Sea, wherein (as waves) *one* trouble ariseth in the necke of *anothers*: the latter *worse* then the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of Miseries*. Thy *Flesh* provokes thee to *lust*, the world alluret thee to pleasures, & the *Divell* tempts thee to all kind of sinnes; *feares of enemies* affright thee, *suits in Law* doe vexe thee, *wrongs* of ill *neighbours* doe oppresse thee, cares for wife and children doe consume thee,

& *disquietnesse* twixt open *foes* & fal
friends, doe in a manner cō found the
Sinne stings thee *within*. *Satan* lay
snares before thee. Conscience of si
past doggeth behind thee. Now a
versity on thy left hand frets thee
anon *prosperity* on thy right hand fla
ters thee; over *thy head* Gods vēgeanc
due to thy sin, is ready to fall upo
thee: and *under thy feete*, *Hell mouth* i
ready to swallow thee up. And in thi
miserable estate whither wilt thou go
for rest and comfort? the house is ful
of *cares*; the *field* full of *toyle*; the
Countrey of rudenesse; the *City* of *factions*;
the Court of *Envie*; the *Church* of *Sects*;
the *Sea* of *Pirats*; the *Land* of *Robbers*.
Or in what *state* wilt thou live, seeing
wealth is envied, and *poverty* con-
temned? *wit* is distracted, and *simpli-
city* is derided? *Superstition* is mocked,
and *Religion* is suspected? *Vice* is ad-
vanced, and vertue is disgraced? Oh
with what a *body of sin* art thou com-
passed about in a *World of wickednesse*?
what are thine *Eyes*, but *Windowes* to
behold vanities? What are thine *Eares*,
but *flood-gates*, to let in the streames
of iniquity? What are thy *Senses*, but
matches to give fire to thy lusts? What
is thine *Heart*, but the *Anwill*, whereō
Satan hath forged the ougly shape of
all lewd affections? Art thou *nobly*
descended? thou must put thy selfe in
perill of *forraine warres*, to get the re-

putation

utation of *earthly honour*, oftentimes
azzard thy *life* in a desperate com-
ate, to avoid the aspersion of a Cow-
ard. Art thou borne in *meane* estate?
ord! what paines and drudgery must
hou indure at *home* and *abroad*, to get
maintenance? and all perhaps scarce
ufficient to serve thy necessity; and
when (after much service and labour)
a man hath got something, how little
certainty is there in that which is got-
en? seeing thou seest by dayly expe-
ience, that hee who was *rich* yester-
day, is to day a *begger*; he that yester-
day was in *health*, to day is *sicke*: hee
hat yesterday was *merry* and *laughed*,
hath cause to day to *mourne* & *weepe*;
hee that yesterday was in *favour*, to
day is in *disgrace*: and he, who yester-
day was *alive*, to day is *dead*: and
hou knowest not *how soone*, nor in
what manner thou shalt dye thy selfe.
And who can enumerate the *losses*,
crosses, *griefes*, *disgraces*, *sicknesses*, and *cala-
mities* which are incident to sinnefull
man? To speake nothing of the death
of *friends* and *children*, which oftenti-
mes seemes to bee unto us far more
bitter then present death it selfe.

Meditations of the misery of old age.

WHat is *old age*, but the *receptacle*
of all *maladies*? for if thy lot be
to draw thy *dayes* to a long *date*, in-
comes old bald-headed *age*, stooping

under *dotage*, with his *wrinkled* face *rotten* teeth, and *stinking* breath: *teas* with Choler, *withered* with drinesse *dimmed* with blindnesse, *obsurded* wi deafenesse, *overwhelmed* with sicke nesse, & *bowed together* with weakne having no use of any sense, but of th sense of paine: which so racketh eve ry member of his body, that it neve easeth him of griefe, till hee hat throwne him downe to his *grave*.

Thus farre of the miseries whic accompany the body. Now of the mi series which accompany the soul chiefly in this life.

Meditations of the misery of the soule in this life.

THe misery of thy soule wil mor evidently appeare, if thou wi but consider,

1, The *felicity* shee hath lost.

2. The *misery* which she hath *pu led* upon her selfe by sinne.

1. The *felicity lost*, was first the frui tion of the *Image of God*, whereby th soule was like unto God in [a] *know ledge*, enabling her perfectly to un derstand the *revealed will of God*. Se condly, *true holinesse*, by which she was free from all prophane *error* Thirdly, *Righteousnesse*, whereby she was able to incline all her natural *powers*, and to frame uprightly all ou *actions*, proceeding from those *power*

[a] Col. 3. 30. Rom. 12, 2.

Wh

With the losse of this *divine Image*, he lost the *Love* of God, & the blessed *communion* which shee had with his *Majestie*: wherein consisteth her *life*, & *happinesse*. If the losse of *earthly* riches vexe thee so much: how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnesse*, 2. *Cursednesse*.

1. *Sinnefulnesse* is an universall corruption: both of her *Nature* and *actions*: for her a *Nature* is infected with a *proneneſſe* to every sinne continually, the b *Minde* is stuffed with *vanity*, the c *Vnderstanding* is darkened with *ignorance*, thed *Will* affecteth nothing but vile and *vaine things*: All her e Actions are evill: yea this deformity is so *violent*, that ostentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandereth after, & yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule, which still remaines in her Naturall corruption? Hence it is, that thy wretched *Soule* is formed with *sinne*, defiled with *lust*, so depolluted with *filthinesse*, outraged with *passions*, overcarryed with *affections*, pining with *Envy*, overcharged with *Gluttony*, surquedred with *Drunkennesse*, boyling with *Revenge*,

a *Ephes.* 2, 2. *Gen.* 6. 5.

b *Rom.* 12, 1. *Ephes.* 4 17.

c 1 *Cor.* 2, 14.

d *Phil.* 1 3.

e *Rom.* 2, 12. *Rom.* 7 10.

transf-

transported with *Rage*, and the glorious *Image* of God transformed to the ougly *shape* of the [a] *Divel*, so farre as it once [b] *repented the Lord, that ever he made man.*

From the former flowes the other part of the *Soules miserie*, called [c] *curſedneſſe*, whereof there are two degrees.

1. *In part.* 2. *In fulneſſe thereof.*

1. *Curſedneſſe in part* is that, which is inflicted upon the Soule in *life* and *death*, and is *common* to her with the body.

The *curſednes* of the ſoule in *life*, is the *wrath of God*, which lyeth upon ſuch a creature, *ſo farre*, as that *all* things, not *onely calamities*, but alſo very [d] *bleſſings* and [e] *graces* turne to ruine. [f] *Terrour of Conſcience* drives him from God and his ſervice, that hee dares not come to his preſence and ordinances; but is [g] *given* up to the [h] ſlavery of *Satan*, and to his owne *luſts*, and vile *affections*.

This is the *curſedneſſe* of the Soule in *life*: now followes the *curſedneſſe* of the Soule and Body in death.

a Ioh. 8,14.
b Gen. 6,6.
c Deut. 27,26. Gal.3. 10. Pſalm. 119, 21.
d Rom. 2, 2,3. Ier.28. 13.
e Iſai, 28,13.
f Gen. 38. 20. & 4,14. Heb.2, 25.
g Rom. 1,21. 7,4,26
h Epheſ. 2,2. Col.1,1 13.

Meditations of the miſery of the body and ſoule in death.

AFter that the *aged man* hath conflicted with long ſickeneſſe, and having endured the brunt of *paine* ſhould now expect ſome *eaſe*: in-

comes

comes *Death* (Natures *ſlaughterman*, Gods *curſe*, and Hels *Purvejor*) and ſtookes the *old man* grimme & blacke in the face: and neither pitying his *age*, nor regarding his long-endured dolours, will not be hired to forbeare either for ſilver or gold: nay, he will not take, to ſpare his life, *skin for skin*, and all that the old man hath: but *batters* all the principall parts of his body, and arreſts him to appeare before the terrible Iudge. And as thinking that the *old mã* will not diſpatch to goe with him faſt enough: Lord! how many darts of *calamities* doth he ſhoot thorow him, *ſtitches*, *aches*, *crampes*, *feavers*, *obſtructions*, *rhewmes*, *flegmes*, *collike*, *ſtone*, *winde*, *&c.*

Oh what a *ghaſtly ſight* it is, to ſee him then in his bed, when *Death* hath given him his *mortall* wound! what a *cold ſweat* over-runnes all his body? what a *trembling* poſſeſſeth all his members? the *head* ſhooteth, the *face* waxeth pale, the *noſe* blacke, the *nether Iaw-bone* hangeth downe, the *Eye-ſtrings* breake, the *Tongue* faltreth, the *Breath* ſhortneth, & ſmelleth earthly, the *Throat* rattleth, and at every gaſpe the *Heart-ſtrings* are ready to breake aſunder.

Now the miſerable ſoule *ſenſibly* perceiveth her earthly body to begin to *dye*: for as towards the *diſſolution* of the univerſall frame of the great

world,

world, the *Sunne* shall be turned into darkeneſſe, the *Moone* into blood, & the *Starres* shall fall from heaven, the *Aire* shall bee full of ſtormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the end of ſuch ſorrowfull *beginnings*: So towards the *diſſolution* of *man*, (which is the little world) his *Eyes*, which are as the *Sunne* & *Moone* looſe their light; and ſee nothing but blood-guiltineſſe of ſinne; the reſt of the *Senſes*, as *leſſer Starres*, doe one after another faile and fall: his *Minde*, *Reaſon*, and *Memory*, as heavenly *powers* of his ſoule, are shaken with fearefull ſtormes of *deſpaire*, and fierce flashings of *Hell-fire*; his Earthly body begins to shake and tremble, and the *humours* like an overflowing Sea, roare and rattle in his throat, ſtill expecting the woefull *ends* of theſe dreadful *beginnings*.

Whileſt he is thus ſummoned to appeare at the great *Aſſizes* of *Gods* Iudgement, behold, a *Quarter-Seſſion*, and Gaoledelivery is held within himſelfe: where *Reaſon* ſits as Iudge, the *Divell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*: wherein is alleadged all thy *evill deeds*, that ever thou hadſt *committed*, and all thy *good deeds* that ever thou hadſt *omitted*, & all the *curſes* & *judgements*, that are

Zach. 5

Ezech. 2, 10.

du

due to every sin. Thine owne *conscience* shall accuse thee, & thy *Memory* shall give bitter *evidence*, & *Death* stands at the *Barre* ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the just condemnation *of God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou *put out* of thy minde the *remembrance* of thy wicked deeds, that trouble thee: but they *flow faster* into thy *remembrance*, and they will not be *put away*, but cry unto thee, *Wee are thy works, & we will follow thee.* And whilest thy soule is thus *within*, out of *peace* & *order*; thy children, wife, & friends, trouble thee as fast, to have thee put thy *goods in order*; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy *sorrowes*, more *sorrowfull*. Now the *Divels*, who are come from *Hell to fetch away thy soule*, begin to appeare to her; & waite, as soone as shee comes forth, to take her, & carry her away. *Stay* shee would within, but that shee feeles the body begin *by degrees to dye*: and ready, like a *ruinous house*, to fall upon her head. *Fearfull* she is to come forth, because of those *Hell-hounds*, which waite for her comming. Oh, shee that spent so many *dayes & nights* in vaine and idle *pastimes*, would now give the *whole world*, if she had it, for

1 Ioh. 3 20.

Luke 12, 20.

one houres delay, that she might ha
ſpace to repent, and reconcile h
ſelfe unto God. But it cannot b
becauſe her *Body* which joyned w
her in the *actions* of ſin, is altogeth
now unfit to joyne with her in t
exerciſes of repentance: and repe
tance muſt be of the *whole man*.

Now ſhee ſeeth that all her *pl*
ſures are gone, as if they had nev
beene: and that but onely *torments* r
maine, which *never* ſhall have end
being. Who can ſufficiently expre
her *remorſe* for her ſins *paſt*, her *angu*
for her *preſent* miſery, and her *terr*
for her torments to *come*?

In this extremity, ſhe lookes eve
where for helpe, and ſhe finds h
ſelfe every way *helpeleſſe*. Thus in h
greateſt miſery (deſirous to heare t
leaſt word of comfort) ſhee direc
this, or the like ſpeech unto her Eye
O *Eyes*, who in times paſt were
quicke-ſighted, can yee *ſpye* no *comfo*
nor any way how I might eſcape th
dreadfull danger? But the *Eye-ſtri*
are *broken*, they cannot ſee the *cand*
that burneth before him: nor diſcern
whether it be day or night.

The Soule (finding no comfort
the *Eyes*) ſpeakes to the *Eares*: O *Ear*
who were wont to recreate yo
ſelves, with hearing new pleaſant *d*
courſes, & Muſickes ſweeteſt *harmon*
can you heare any *newes* or *tidings*

he leaſt comfort for mee? The *Eares* re either ſo *deafe*, that they cannot eare at *all*: or the ſenſe of *hearing* is rowne ſo weake, that it cannot en- ure to heare his *deareſt* friends to *eake*. And why ſhould *theſe eares* eare *any tidings* of joy in *Death*, who ould never abide to heare the *glad idings* of the *Goſpell* in his *life*? The *are* can miniſter no *confort*.

Then she intimates her griefe unto he *Tongue*. Oh *Tongue*, who waſt wont o *brag* it out with the *braveſt*, where re now thy big & daring *words*? now in my greateſt need canſt thou *ſpeake* othing in my *defence*? Canſt thou nei- her *daunt* theſe Enemies with *threat- ing words*, nor *entreat* them with *faire peeches*? Alas, the *Tongue* two dayes goe lay *ſpeechleſſe*: it cannot in his *reateſt* extremity, either *cal* for a *ittle drink*, or deſire a friend to *take way* with his finger the *flegme*, that s ready to *choake him*.

Finding heere no hope of helpe, she ſpeaks unto the *Feet*. Where are yee, *O feet*, which ſometime were ſo nimble in *running*, can you *carry* me no where, out of this dangerous place? The feet are *ſtone-dead* already: if they be not *ſtirred*, they cannot *ſtirre*.

Then she directs her ſpeech unto her *hands*: O *hands*, who have beene ſo often approved for manhood, in *peace*, and *war*, and wherewith I have

ſo *often* defended my *ſelfe*, and offen
ded my *foes*; never had I more nee
then now. *Death* lookes me grim i
the face, and kils mee. *Hellish fien*
waite about my bed to *devoure* me
helpe *now* or I perish for *ever*. Alas
the *hands* are ſo *weake*, and doe ſ
tremble, that they cannot reach to th
mouth a *ſpoonefull* of ſupping, to releev
languishing *nature*.

The *wretched* ſoule ſeeing her ſelf
thus *deſolate*, and altogether deſtitut
of friends, help and comfort; an
knowing that *within an houre* she
muſt bee in *everlaſting paines*, retire
her ſelfe to the *heart* (which of a
members is *primum vivens, & ultimum moriens*) from whence she makes thi
dolefull lamentation with her ſelfe:

The doleſull lamentation of the Reprobate Soule at the joint of death. 1 Sam. 22, 5.

O miſerable *caytife*, that I am! How doe the *Sorrowes of death compaſſe me*! *How doe the flouds of Belial make me a fraid*! How have, *indeed*, the ſnare both of the *firſt* and *ſecond* death over taken mee at *once*! Oh how *ſuddenly* hath *Death* ſtolne upon mee with in ſenſible degrees! Like the *Sunne* which the *Eye* perceives not to move though it bee moſt ſwift of *motion*. How doth *Death* wracke on mee his *ſpite*, without *pity*! The God of *mercy* hath utterly forſaken me: and the *Devill*, who *knowes* no *mercy*, waits for to take mee, How often have I been warned of this *dolefull day*, by th

faith

ithfull *Preachers* of *Gods* Word, and made but a *jeſt* thereat? What profit have I now of all my *pride*, *fine* ſe, *and brave apparell*? What is become of the ſweet relish of all my *licious* fare? All the *worldly goods* which ſo *carefully* gathered, would I now ve for a good Conſcience, which I careleſly neglected. And what *joy* maines now, of all my former ſhly *pleaſures*, wherein I placed my iefe *delight*? Thoſe *fleshly* pleaſures ere but *deceiteſull* dreames, and now ey are paſt like *vanishing shadowes*: t to thinke of thoſe *eternall paines*, hich I muſt endure for thoſe *short* eaſures, *paines* mee as *Hell*, before I ter into *Hell*. Yet juſtly I confeſſe, I have *deſerved*, I am *ſerved*; that ing made after *Gods Image*, a *reaſo-* bleſoule, able to *judge* mine owne tate, and having mercy ſo often *of-* red, and I *intreated* to receive it: I glected *Gods graces*, & preferred the eaſures *of ſinnes*, before the religious re of *pleaſing God*: lewdly ſpending y *short time*, without conſidering hat accounts I ſhould make at my ſt *end*. And now *all* the *pleaſures* of y *life* being put together, counter-ile not the leaſt part of my *preſent* ines. My *joyes* were but *momentany*, nd gone, before I could ſcarce *enjoy* em: my miſeries are *eternall*, and ver ſhall know end. Oh that I had

ſpent the *houres* that I conſume
carding, *dicing*, *playing*, and other
exerciſes, in *reading the Scriptures*,
hearing Sermons, in *receiving the Com*
nion, in *weeping for my ſinnes*, in *faſt*
watching, *praying*, and in *preparing*
ſoule, that I might have now depar
in the *aſſured hope* of everlaſting ſal
tion! O that I were now to *begin*
life againe! how would I conte
the *world*, & the *vanities* thereof! h
religiouſly & *purely* would I leade
life! how would I *frequent* the *Chu*
and ſanctifie the *Lords Day*! If *S*
ſhould offer mee all the treaſur
pleaſures, and promotions of
world, he ſhould never entice me
forget theſe terrors of this laſt dread
houre. But, O corrupt *carkaſſe*,
ſtinking *carrion*! How hath the Di
deluded us? and how have we *ſer*
and *deceived* each other? and pull
ſwift damnation upon us both? Now
my caſe more miſerable, thē the
that periſheth in a ditch: for I m
goe to *anſwer* before the *Iudgem*
ſeate of the righteous Iudge of H
ven and Earth: where I ſhall h
none to ſpeake for mee: and th
wicked fiends, who are privy to all
evill deeds, will *accuſe* me, & I can
excuſe my ſelfe. *My owne heart alre*
condemnes me, I muſt needs there
bee *damned* before his *Iudgement*
and from thence be carried by th

inf

ſternall fiends, into that *horrible* priſon
of endleſſe torments, and *utter darke-*
neſſe: where I ſhall *never* more ſee
ight, that *firſt* moſt excellent thing
hat God made. I, who gloried heere-
bfore in being a *libertine*, am now *in-*
loſed in the very *clawes* of Satan: as
he trembling *Partridges* within the
riping *talons* of the ravenous *Falcon*.
Where ſhall I lodge to night? & who
hall be my companions? Oh *horrour*
o thinke! O *griefe* to conſider! *Oh cur-*
ſed be the day, wherein I was borne, and
let not the day, wherein my mother bare
mee, bee bleſſed. Curſed bee the man that
ſhewed my Father, ſaying: A Child is
borne unto thee, and comforted him. Curſed
bee that man, becauſe hee ſlew me not. Oh
that my Mother might have beene my
grave, or her wombe a perpetuall conception!
How is it that I came forth of the
wombe, to endure theſe hellish ſorrowes!
and that my dayes ſhould thus end with
eternall ſhame! *Curſed* bee the day that
I was firſt united to ſo *lewd a body*: O
that I had but *ſo much* favour, as that
I might *never ſee* thee more! Our *par-*
ting is bitter and dolefull: but our
meeting againe, to receive at that
dreadfull day the *fulneſſe* of our de-
ſerved vengeance, will bee farre
more *terrible* and *intolerable*. But what
meane I thus by *too* late lamentation)
to ſeeke to *prolong* time? My *laſt houre*
is come: I heare the *heartſtrings*

breake; this filthy *House of Clay* fa
on my head? heere is neither *hop*
helpe, nor *place* of any longer abidin
And must I needs be gone? thou *filt*
carkasse: Oh *filthy carkasse*, with *fare*
farewell, I leave thee: And so all tren
blings she commeth *forth*, & *forthwa*
is seized upon by *Infernall fiends*, wh
carry her with a violence *torrenti f*
mili, to the bottomlesse Lake th
Apoc. burneth with *fire* and *brimstone*: when
21, 8. shee is kept as a *prisoner* in torments
Iude till the *generall* Iudgement of th
vers. 6. *great Day*.
1 Pet. The lothsome *carkasse* is afterward
3, 19. laid in the *grave*. In which action fo
the most part, the *dead bury the dead*
that is, They who are dead in sinne
bury them, who are dead for sin. An
thus the godlesse, and unregenerate
worldling, who made *Earth* his *Paradise*
his *Belly* his *God*; his *Lust* his *Law*: & a
in his *life* he sowed *vanity*, so he is no
dead, & reapeth *misery*. In his *prosperit*
he neglecteth to serve God: In hi
adversity God refuseth to save *him*
the *Divell*, whom he *long* served, no
at length payes him his wages. *Dete*
stable was his life, *damnable* his death
The *Divell* hath his *soule*, the *grav*
hath his *carkasse*: in which *pit* of cor
ruption, *den* of death, and *dungeon* o
sorrow, let us leave the miserable
Caitife, rotting with his mouth full o
earth, his belly full of wormes

and his carcasse full of stinck; expecting a fearefull *resurrection*, when it shall be reunited with the soule; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse in part*: now followes the *fulnesse of cursednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THE *fullnesse of cursednesse* (when it fals upon a *creature*, not able to beare the brunt thereof) *presseth* him downe to that bottomlesse [a] deepe of the endlesse [b] wrath of *Almighty God*: which is called the [c] *damnation of hell*. This *fulnesse* of cursednesse is either *particular* or *generall*.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the [d] soule *immediately*, as soone as shee is separated from the body. For in the very *instant* of dissolutiõ, she is in the fight and presence of God. For when shee ceaseth to see with the organe of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephẽ*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind-borne*, and *miraculously* restored

a *Luk.* 8,38. & 16, 23.
b *Thes.* 1,10.
c *Matt.* 23,33.
d *Luk.* 16,12. 13.
1 *Pet.* 3 19.
Iude v. 6,7.

Acts 7,55.

to his sight, should see the *Sunne* which he never saw before. And there by the *Testimony* of her owne *Conscience*, *Christ* the righteous *Judge*, who knoweth all things, *maketh* her, by his *omnipresent power*, to understand the doome & Iudgement that is due unto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heaven, not for her *uncleannes* to come into heaven, shee is said to stand before the *Throne of God*. And so forthwith she is carried by the *evill angels*,[a] who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *everlasting paines* and *chaines*, *under darkenesse*, *unto the judgement of the great Day*. But not in that *extremity* of torments, which she shall finally receive at the last day.

Post quam anima de corpore est egressa: subito Iudicium Christi de salute cognoscit. *Aug. l.* 1. de anim. & ejus Orig. cap. 4. *Hier.* Epi. ad *Pamma.* Anima damnata continuo invaditur à Dæmonibus, qui crudelissimè eam rapientes ad infernum deducunt. *Cyril. Alex.* in orat. de exit. anim.

The *generall* fulnesse of *cursednesse* is in a *greater* measure of *fulnesse*, which shall bee inflicted upon both thy [b] *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudge* of heaven and earth) the one shall bee brought out of *Hell* [c], and the other out of the *Grave* as *Prisoners*, to receive their dreadfull doome, according to their evill *deeds*. How shall the Reprobate, by the roaring

[a] *Matth.* 5,34, *and* 23,21. *Luke* 12,20. *Luke* 16,22. 1 *Pet.*3,19. *Iude v.*7. *Luk.*16,14. *Luke* 1,31. a 2 *Pet.*3,9. *Iude v.*6. *Apoc.*11, 8. b *Dan.*12,3. 1 *Ioh.* 5,18, 19. c *Apoc.*20,23.

of the

f the *Sea*, the quaking of the *Earth*, he trembling of the *Powers* of Heavē, nd terrours of *Heavenly ſignes* bee riven at the worlds end, to their its end! Oh, what a woefull ſalutaion will there bee, betwixt the amned *Soule* and *Body*, at their reniting at that terrible Day!

Matth. 24, 29. Luk. 21 24, 25.

O ſinke of *Sinne*, O lumpe of *Filthineſſe* (will the *Soule* ſay unto her *Body*) how am I compelled to re-enter unto thee, not as unto an *Habitation* to reſt, but as a *Priſon* to bee tormented together! How doſt thou appeare in my ſight like *Iepthe's* Daughter, to my greater torment! Would God thou hadſt perpetually *rotted* in the grave, that I might never have ſeene thee againe! How ſhall wee be *confounded* together, to heare before *God, Angels, & Men*, lay open all thoſe *ſecret ſinnes*, which we *committed* together! Have I loſt *Heaven*, for the love of ſuch a ſtinking *carrion*? Art thou the *fleſh*, for whoſe *pleaſures* I have yeelded to commit ſo many Fornications? O filthy *Belly*, how became I ſuch a *foole* as to make *thee* my *God*? How mad was I for *momentany* joyes, to incurre theſe torments of eternall paines! *Yee Rocks and Mountains, why skip yee ſo like Rammes, Pſal.* 114, 4. and *will not fall upon me, to hide me from the face of him, that comes to ſit on yonder Throne; for the great Day of his wrath is*

The damned ſoules Apoſtrophe to her body at their ſecond meeting

come, & who shall be able to stand? Apoc. 6, 16. 17. *Why trembleſt thou thus. Earth, at the preſence of the Lord,* and wilt not open thy mouth, & ſwallow me up; as thou didſt *Korah*, that I be ſeen no more?

O *damned furies!* I would ye might without delay, teare me in *pieces*, on condition that you would teare me unto *nothing!* But whileſt thou art thus in vaine bewayling thy miſery, the *Angels* hale thee violently away from the brinke of the grave, to ſome place neere the Tribunall ſeate of *Chriſt*, wherebeing as a curſed Goate, ſeparated to ſtand beneath, on Earth, as on the *left hand* of the Iudge: *Chriſt* ſhall rip up all the *benefits* hee beſtowed on thee, & the *torments* he ſuffered for thee, and all the *good deedes* which thou haſt *omitted*, and all the *ungratefull villanies* which thou didſt *commit* againſt him & his holy *Lawes*.

Matth. 13.41. Matth. 25,31.

Within thee thine owne *conſciences* (more then a thouſand witneſſes,) ſhall *accuſe thee*: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee: and on the *other ſide* ſhall ſtand the *Holy Saints* and *Angels* approoving *Chriſts* Iuſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hydeous noyſe of innumerable fellow damned *Reprobates* tarrying for thy *company*. *Before thee* all the

world

world,[a] *burning* in flaming fire. *Above thee* an irefull *Iudge* of deserved vengeance, ready to pronounce his *sentence* upon thee. *Beneath thee*, the fiery and sulphureous mouth of the *bottomlesse pit*, gaping to receive thee. In this wofull estate, to *hide* thy selfe, will be *impossible*; (for on that condition, thou wouldest[b] wish that the greatest *Rocke* might *fall* upon thee:) to *appeare* will be *intolerable*, and yet thou must stand forth, to *receive* with other Reprobates this thy *sentence: Depart from me ye cursed, into everlasting fire, prepared for the divell and his angels.*

Depart from me] there is a *separation* from all joy and happinesse.

Yee cursed] there is a blacke and direfull *Excommunication*.

Into fire] there is the cruelty of *paine*.

Everlasting] there is the perpetuity of *punishment*.

Prepared for the Divell and his angels.] Heere are thy *infernall* tormenting, and tormented *companions*.

O terrible sentence! from which the condemned cannot *escape*: which being pronounced, cannot possibly be *withstood:* against which a man cannot *except*; & from which a man can no where *appeale*. So that to the damned nothing remaines but hellish torments, which knowes neither ease of paine, nor end of time. From this *Iudgement seat*, thou must be thrust by.

[a] Anselm. lib. Meditat.

[b] Apoc. 6, 16. 17.

Bonavent. Postil. Dom. 3. post Pent. Serm. 2.

Apoc. 21, 8.

Angels, (together with all the damned *Divels* and *Reprobates*) into the *bottomlesse Lake of utter darkenesse*, that perpetually burnes with *fire* & *brimstone*. Whereunto as thou shalt bee thrust there shall bee such *weeping*, *woes*, and *wailing*, *that* the *cry* of the company of *Core*, *Dathan* and *Abiram*, when the earth swallowed thē up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which bottomles *Lake*, after that thou art once *plunged*, thou shalt ever bee *falling* downe, & never meete a bottome: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt weepe to thinke, that thy miseries are past remedie: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the shadow of short *pleasures*, thou hast incurred these *sorrowes* of eternall *paines*: thou shalt *weepe* to see, how that *weeping* it selfe can *nothing* prevaile; yea in *weeping* thou shalt *weepe more* teares, then there is *water in the Sea*; for the *water* of the Sea is *finite*, but the weeping of a Reprobate shall bee *infinite*.

Bonavent.

There thy *Lascivious Eyes* shall bee afflicted with sights of *ghastly spirits*:

thy

thy *curious Eares* shall bee affrighted with hideous noyse of *howling Divels*, and the gnashing teeth of *damned Reprobates*: thy *daintie Nose* shall bee cloyed with noysome stench of *Sulphur:* thy *delicate Taste* shall be pained with intolerable *hunger:* thy *drunken Throat* shall be parched with unquenchable thirst: thy *Minde* shall be tormented, to thinke how for the love of *abortive pleasures*, which perished ere they budded; thou so foolishly lost *Heavens joyes*, and incurredst *hellish paines*, which last beyond eternitie. Thy *conscience* shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee *remission of sinnes*, and the *Kingdome of Heaven* freely unto thee, if thou wouldest but *beleeve and repent*: and how easily thou mightest have obtained mercy in those dayes, how neere thou wast many times to have *repented*, & yet didst suffer the Divell and the World, to keepe thee still in *impenitency*, & how the *day* of mercy is now past, & will never *dawne* againe.

How shall thy understanding bee racked, to consider, how for *momentany riches*, thou hast lost the *eternall Treasure*, and changed heavens felicitie, for hels misery! where every part of thy body without intermission of paine, shall be continually tormented alike.

In these *Hellish-torments*, thou shalt be for ever deprived of the *Beatificall sight* of God, wherein consists the *soveraigne good*, and life of the soule. Thou shalt never see light, nor the least *sight* of joy, but lie in a perpetuall *Prison* of *utter darknes*: where shall be no *order*, but *horror*; no *voice*, but of *blasphemers* and *howlers*: no *noise*, but of *tortures* and *tortured*: no *society*, but of the *divell* and his *angels*, who being tormented themselves, shall have no other *ease*, but to wreake their fury in *tormenting* thee. Where shall bee *punishment*, without *pittie*: *misery*, without *mercy*: *sorrow*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*: Mark. 9 where the *Worme dyeth not, and the fire is never quenched*: where the *wrath* of *God* shall seaze upon thy Soule and Body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimstone*. In which *flame* thou shalt ever bee *burning*, and never *consumed*: ever *dying*, and never *dead*: ever *roaring* in the pangs of death and never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea-shoare*: thou art no *neerer* to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea so farre are they from ending, that

they

ney are ever but beginning. But if fter a *thousand times* so many *thousand eeres*, thy damned soule could but onceive a hope, that those her tornents should have an end: this would ee *some* comfort to thinke, that at *ngth* an end will come. But as oft as he *Minde* thinketh of this word *Neer*, it is *as another* Hell, in the *middest* f hell.

This thought shall force the damned to cry, ὠαὶ, ὠαὶ, as much as if they hould say, ὐκ ἐσὶ, ὐκ ἐσὶ, O Lord, *not ver, not ever* torment us thus. But heir *consciences* shall answer them as n *Eccho*, ἐσὶ, ἐσὶ, *ever, ever.* Hence shall rise this dolefull ὠαὶ, *woe* and *alas* for evermore.

This is that *second death*, the *generall erfect fulnesse of all cursednesse* and misery: which every damned Reprobate must *suffer*, so long as God and his Saints shall enjoy *blisse* & *felicitie* n Heaven for evermore.

Thus farre of the *misery* of man in his estate of *corruption*, unlesse that hee bee renewed by Grace in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by *Christ*.

Meditations of the state of a Christian reconciled to God in Christ.

NOw let us see, how *happie* a *godly* man is, in his state of *renovation*,

being

beeing reconciled to God in *Christ*.

The *godly man*, whose corrupt nature is *renewed* by grace in Christ, become a *new creature*, is blessed in threefold respect. 1, in his life. 2. his death. 3, after death.

I. His *blessednesse* during this life, but *in part*, and that consists in sev things:

1. Because hee is *conceived* of t *Spirit*, in the wombe of his *Mot* the *Church*: and is *borne, not of blo nor of the will of the flesh, nor of the m of Man, but of God*, who in *Christ*, is h *Father*: So that the *Image of God Father*, is renewed in him every d more and more.

2. He hath, for the *merits* of *Chri sufferings*, all his sinnes, *originall a actuall*, with the *guilt* and *punishme* belonging to them, freely and ful *forgiven* unto him; and all the *ri teousnes* of *Christ*, as freely and ful *imputed* unto him: and so God is *conciled* unto him: and *approoveth* hi as *righteous* in his sight and account

3. He is *freed* from *Satans bondag* and is made a *brother* of Christ, *fellow heire* of his heavenly Kin dome: and a *spirituall King* and *Pri* to offer up *spirituall sacrifices* to G *by Iesus Christ*.

4. God *spareth* him, as a *man spar his owne sonne, that serveth him*. And th sparing consists, In

a *Iohn* 3,5.
b *Gal.*4 36.
c *Ioh.*1 13.
d *Gal.*4 6,7.
2 *Cor.*9 8.
e *Ephes.* 4,2,3, 13.
*Col.*3. 10.
f *Rom.* 4,8,25
*Rom.*8 1,2.
g *Rom.* 4,5.
19.
h 2 *Cor.* 5,19.
i *Rom.* 8,33. 34.
k *Act.* 16,18. *Ephes.* 2,2.
l *Ioh.* 20,7. *Rom.*8 26.
m *Rom.* 8,17.
n *Apo.* 10.
o 1 *Pet.* 2,5.
*Mal.*3, 17.

1. Not taking notice of every fault, but *bearing* with his infirmities, *Exod.* 4. 6, 7. A loving *Father* will not cast his *child* out of dores in his sickneſſe.

11. Not making his *punishment* when hee is *chaſtened*, as great as his *deſerts*, *Pſal.* 103, 80.

111. *Chaſtening* him *moderately*; when hee ſeeth that hee will not by any other meanes bee reclaimed, *Sam.* 7, 14, 15. 1 *Cor.* 21, 13.

1V. *Graciouſly accepted* his *endeavour*, notwithſtanding the imperfection of his obedience, and ſo preferring the *willingneſſe* of his minde, before the *worthineſſe* of his worke, 2 *Cor.* 8, 12.

V. Turning the curſes which hee deſerved, to *croſſes*, and fatherly *corrections*; yea all [a] things, all [b] *calamities* of this life; [c] death it ſelf, [d] yea, his very *ſinnes*, unto his good.

ſ. God gives him his *Holy Spirit*, which

1. [e] *Sanctifieth* him by degrees throughout: [f] ſo that hee doth more and more *dye* to ſin, and *live* to righteouſneſſe.

11. *Aſſures* him of his [g] *adoption*, and that hee is by *Grace* the Childe of God.

111. *Encourageth* him to come with *boldnes*, and *confidence*, into the preſence of God.

1V. *Moveth* him without *feare*, to ſay unto him, *Abba Father.*

a Rom. 8. 28.
b Pſal. 89, 31, 33. Pſa. 119. 67. Heb. 12. 10.
c 2 Cor. 12. 7. c 1 Cor. 3, 22, and 15, 54, 55. Heb. 2, 14, 15. d Luke 22, 31, 32. Pſa. 51. 13, 14. Rom. 5. 20, 21.
e 1. Theſſ. 5. 23.
f Rom. 8, 9, 10.
g Rom. 8, 16.
h Heb. 4, 15. Epheſ. 5, 12. Gal. 4, 16. Rom. 8. 15, 16. Luc. 11. 13.

V. *Powreth* into his *heart* the gift of *sanctified prayer.*

Rom. 8 26, 27. VI. *Perswadeth* him, that both he and his *prayers* are accepted and heard of God for Christ his Mediators sake,

Rom. 5 1, and 14, 17. Rom. 5 3, and 14, 17. VII. Fils him with { I. *Peace* of conscience. II. *Joy* in the Holy Ghost: in comparison whereof, all *Earthly Ioyes* seeme *vile* and *vaine* unto him.

6. Hee hath a *recovery* of his a *soveraignty over the creatures*, which he lost by *Adams* fall; and from thence free b liberty of using all things which God hath not c *restrained*, so that hee may use them with good d *conscience*. For to all things in Heaven and Earth hee hath a *sure* e *title* in this life? and hee shall have the plenary and peaceable f *possession* of them in the life to come. Hence it is, that all *Reprobates* are but usurpers of all that they possesse, and have no g *place of their* owne but *Hell*.

a Psa. 8 5, &c. Heb. 2, 7, 8. b 1 Cor. 9, 1. Rom. 14, 14. 1 Tim. 4 2, &c. c 1 Cor. 9, 19, 21. d 1 Cor 3, 21, 23. Heb. 2, 7. e 1 Cor. 3, 23. f Mat. 25, 34. 1 Pet. 14, 1. g Act. 1, 25.

7. Hee hath the *assurance* of God *Fatherly* care and protection, day and night over him; which care consisteth in three things:

h Mat. 6, 23. 2 Cor. 12, 14. Psa. 23 Psa. 34 9, 10.

I. In *providing* all things *necessary* for his *Soule* and *Body*, concerning this life, and that which is to come: so that hee shall be sure h ever, either to have *enough*: or patience, to be *content* with that hee hath.

11. In that God gives his Holy *Angels*, as *Ministers*, a charge, to attend upon him alwayes for his *good*: yea, in danger, to *pitch their tents about him for his safety*, where-ever hee bee. Yea, Gods *protection* shall defend him as a *cloud by day*, *and as a pillar of fire by night*: and his providence *shall hedge him from the power of the Divell*.

Heb. 1, 14. Psalm. 134, 7. Psa. 91 11. Isa. 4, 3. Iob 1, 10.

111. In that *The eyes of the Lord are upon him, and his eares continually open to see his state*, and to heare his complaint, and in his good time, to deliver him out of all his troubles.

Psa. 34 15. Gen, 7, 1.

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his blessed estate in death.

Psa. 33 19.

II. *Meditations of the blessed estate of a regenerated man in his death.*

WHen God sends *Death* as his *Messenger*, for the *regenerated man*, hee meetes him *halfe* the way to Heaven: for his [a] *conversation*, and [b] *affection* is there before him. *Death* is neither *strange*, nor *fearefull* unto him. Not *strange*, becaus hee [c] *dyed daily*: not *fearefull*, becaus whilest hee *lived*, hee was *dead*; and his life was [d] *hid in Christ with God*. To *dye* unto him therefore, is nothing else in *effect*, but to [e] *rest from his labour* in this world, to goe [f] home to his [g] *Fathers house*,

a Phil. 3, 20. b Col. 3 2. c 1 Cor. 15, 31. d Col. 3 3. e Apo. 14. f 2 Cor. 5, 6. g Ioh. 14, 1.

unto the [a] *City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all: and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament.* Whilest his Body is sick, his Minde is sound: for, God [b] *maketh all his bed in his sickenesse*, and strengtheneth him with faith and patience, upon his bed of sorrow. And when hee beginnes to enter into the way *of all the world*, hee giveth (like [c] *Iacob, Moses*, and *Ioshua*) to his Children and friends, godly exhortations and counsels, to serve the true God, to worship him truely all the dayes of their life. His *blessed* soule breatheth nothing but *blessings*, & such speeches as savour *a sanctified spirit*. As his *outward* man *decayeth*, so his *inward* man *increaseth*, and waxeth stronger. When the *speech* of his tongue *faultreth*, the *sighes* of his heart *speake lowder* unto *God*: when the sight of the *Eyes* faileth, the *holy Ghost* illuminates him inwardly with abundance of *spirituall light*. His soule feareth not, [d] but *is bold to goe out of the body, and to dwell with her Lord*. Hee sighed out with [e] *Paul, Cupio dissolvi: I desire to bee dissolved, and to be with Christ*. And with [f] *David. As the Hart panteth after the waterbrookes: so panteth my soule after thee, O God: My soule thirsteth for God,*

[a] *Heb. 12, 22, &c.*

[b] *Psal. 41, 3.*

[c] *Gen. 49.*

[d] *2 Cor. 5, 8.*

[e] *Phil. 4, 23.*

[f] *Psal. 42, 2.*

so

for the living God: when shall I come and appeare before God? Hee prayeth with the *Saints*: a *How long, O Lord, which art holy and true?* b *Come, Lord Iesus, come quickely.* And when the c *appointed time* of his dissolution is come, knowing that hee goeth to his d *Father* and *Redeemer* in the peace of a good conscience, and the assured *perswasion* of the forvigenes of all his sins, in the *blood of the Lambe*, hee sings with blessed old *Simeon*, his e *Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c.* & *surrenders* up his soule, as it were, with his *owne hands*, *into the hands of his heavenly Father*, saying with *David*: f *Into thy hands, O Father, I commend my soule, for thou hast redeemed mee, O Lord, thou God of truth.* And saying with *Stephen*, g *Lord Iesus, receive my spirit*; Hee no sooner *yeelds up* his sacred Ghost, but *immediatly* the h *holy Angels*, who attended upon him from his *birth*, unto his *death*, i carry and accompany his *soule* unto *Heaven*, as they did the Soule of *Lazarus* into *Abrahams bosome*, k which is the Kingdome of Heaven, whither onely *good Angels* and *good workes* doe accompany the Soule: the one to *deliver* their l *charge*, the other to *receive* their m *reward*.

The *Bodie* in convenient time, as the sanctified n *Temple* of the *Holy*

a Apo. 6,10. b Apo. 22,20. c Iob 14,5. d Psal. 31,5. e Luc. 2,29. Psal. 3, 7. Isa. 57, 2. f Psal. 31,5. g Act. 7,59. h Mat. 18,10. Acts 12,15. & 27, 25. i Luk. 26,22. k Mat. 8,11. Luk. 13 28. Acts 15,10, 11. Ephes. 1,10. Heb. 11 2,10, 16, and 12,22, 22,23. Luk. 39 9, and 9,33. l Psal. 91,11 Heb. 1,14. m Apoc. 14,13, and 22,12. n 1 Cor. 6,19.

Ghost, the [f] *members of Christ*, nourished by his *bodie*, the [g] *price* of the *blood* of the *Sonne of God*, is by his fellow-brethren reverently laid to [h] sleepe in his *grave*, as in the bed of *Christ*, in an assured hope to [i] *awake in the Resurrection of the just*, at the last day, to bee partaker with the Soule of life and glory everlasting. And in this respect not onely the *soules*, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre of the *blessednesse* of the soule and body of the Regenerated man *in death*. Now let us see the *blessednesse* of his soule and body after *death*.

f Mat. 26,6. g 1 Cor 6,10. 1 Pet. 1,19. h 1 Thes 4,14. Acts 7 6, and 8,3. i Dan. 12,2. Iob. 5, 28,29. Luk. 14 14. 1 Thes. 4,16, 17. Apoc. 14,15.

III. *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees:

1. From the day of *Death*, to the *Resurrection*.

2. From the *Resurrection* to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts *eternally*.

As soone as ever the *Regenerated man* hath yeelded up his Soule unto *Christ*, the holy *Angels* take her into their custody, and *immediately* [a] *carry* her into *Heaven*: and there present her [b] before *Christ*, where she is *crowned* with a [c] *Crowne of righteousnes*,

a Luke 16,22. b Heb. 1,4, & 12, 14. c 2 Tim 4,8.

and

and *glory*; not which shee hath deserved by her good workes, but which *God* hath promised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory. *Apoc.* 2, 10. 1 *Pet.* 5.

Oh, what a joy will it bee to thy *Soule*! which was wont to see but *misery and sinners*, now to behold the *face* of the *God of Glory*? yea, to see Christ well-comming thee, as soone as thou art presented before *him* by the holy *Angels*, with an *Euge bone serve! Well done, and well-come good and faithfull servant, &c. enter into thy Masters joy.* And what joy will this be, to behold *thousand thousands of Cherubins, Seraphins*, *Angels, Thrones, Dominions, Principalities, Powers*: All the *holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors*: and all the *soules* of thy *Friends, Parents, Husbands, Wives, Children*, and the rest of Gods *Saints*, who departed before thee in the true Faith of Christ, standing before *Gods Throne* in blisse and glory? if the *Queene* of *Sheba*, beholding the glory and attendance given to *Salomon*, as it were *ravished* therewith, brake out and said, *Happy are thy men, happy are these thy servants, which stand ever before thee, and heare thy wisedome:* How shall thy *soule* bee ravished to see her selfe by grace admitted to stand with this glorious Company, to behold the blessed Col. 1, 6. Eph. 1, 21. 1 *King.* 10.

Face of Christ, and to heare all the *treasures* of his Divine *wisedome!* How shalt thou rejoyce to see so many
Luk. 15 *thousand thousands* well-comming thee into their heavenly society! for as they all rejoyced at thy *conversion*; so will they now bee much *more joyfull* to behold thy *Coronation*; and to see
1 Tim. 4, 8. thee receive thy *Crowne*, which was laid up for thee against thy *comming*. For there the *Crown* of *Martyrdome* shall be put op the head of a *Martyr*, who for Christs Gospels sake indured torments: the *Crowne of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the Crowne *of Piety* and Chastity on the head of them, who sincerely professed Christ, and kept their *Wedlocke-bed* undefiled: the Crowne of good works on the good *Almes-givers* head, who liberally releeved the *poore*: the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sinne, to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the rejoycing of this Heavenly Company, to see
Apoc. 7, 9. thee thus *crowned* with glory, *arayed* with the shining Robe of righteousnesse; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the world,

the

the *snares of* the Divell, the paines of hell, and *obtained* with them thy eternall *rest* and *happinesse?* for there every one joyeth as much in anothers happinesse, as in his owne, becauſe hee shall ſee him as much loved of God, as himſelfe. Yea, they have as many diſtinct *joyes*, as they have *compartners* of their *joy*. And in this joyfull and blesſed ſtate, the *Soule* reſteth with *Chriſt* in Heaven, till the *Reſurrection*: when as the *number* of her fellow-ſervants and Brethren bee fulfilled, which the *Lord* tearmeth but a *little ſeaſon*. *Apoc.* 7,9.

The *ſecond degree* of mans blesſednesſe after death, is from the *Reſurrection*, to the *pronouncing* of the full *Sentence*: For at the laſt day,

I. The *Elementary Heavens*, Earth, and all things therein, ſhall bee a *diſſolved* and *puriſied with fire*. a 2 Pet 3,10, 12,13.

II. At the b ſound of the *laſt Trumpet* or *voice of Chriſt* the *Archangel*, the *very ſame bodies* which the *Elect* had *before* (though turned to duſt and earth) ſhall riſe againe. And in the ſame *inſtant*, every mans Soule ſhall re-enter into his *owne body*, by *vertue* of the Reſurrection of Chriſt their head, and bee made alive, and riſe out of their graves, as if they did but *awake* out of their *beds*. And howſoever *Tyrans* bemangled their bodies *in pieces*, or conſumed them to *aſhes*: yet b 1 Cor. 15.52. 1 Theſ. 4.16. Iohn.5, 28. Eze.37 Rom.8 11. Rom.5 17. 1 Cor. 16,22. Phil.3, 10,11. 1 Theſſ. 4,17. Matth. 19,37.

† *Dan.* 4,12. 1 *Thes.* 4,14. Par est potestas Dei ad instituendos, & restituendos homines. *Anathegor.* a *Psal.* 65,20. * *Tertul* de Resurrect. c. 6. *Hier. Epi.* 27 & 61. *Aug. lib.* 22. de Civit. Dei cap. 17 & omnes Theologi in 4. Sent. dist. 44 b *Eph.* 4,13. Ita communiter credunt Theologi in 4. Sent. dist. 44.

shall the *Elect* finde it true at th day, that *not a haire of their head is p rished.*

III. They shall come forth out their *graves*, like so many *Iosephs* o of *Prison*: or *Daniels* † out of the *Li den*; or *Ionahs out of the Whales belly.*

IV. All the bodies of the *El* being thus made *alive*, shall arise that a *perfection* of *nature*, whereun they should have attained by the *naturall temperament*, if no *impedime* had hindred: and in that *vigor of ag* that a perfect man is at, about thr and thirty yeeres old, each in the *proper sexe:* Whereunto *Divines* thin the *Apostle* alludeth, when hee sait b *Till we all come unto a perfect man, u the measure of the age* (or stature) *of fulnesse of Christ.* Whatsoever imperf ction was before in the body, (as *blin nesse, lamenesse, crookednesse*) shall th be done away. *Iacob* shall not *halt*, n *Isaac* bee *blind*, nor *Lea bleare-eyed*, n *Mephibosheth* bee *lame:* for if *Da* would not have the *blinde* and *lame* come into his *house*, much lesse w Christ have *blindnesse and lamenesse* dwell in his heavenly Habitatio *Christ* made all the *Blind* to see, t *Dumbe* to speake, the *Deafe* to hea the *Lame* to walke, &c. that came him to seeke his *grace* on earth: mu more will hee heale all their *impe*

Vide *Aug.* de Civit. Dei *lib.* 22. *cap.* 15, *and* 1

tions, whom he will admit to his *glory in heaven*. *Among those Tribes, there is not one feeble: but the Lame man shall leape as an Hart, and the Dumbe mans tongue shall sing.* And it is very probable, that seeing God created our *first parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*; the ἀνάπλασις, or *new creation* from death, shall every way bee *more perfect*, then the πλάσις, or *first frame* of Man, from which he fell into the state of the *dead*. Neither is it like, that *infancy* being *imperfection*, and *old age corruption*, can well stand with the state of a *perfect glorified* body. *Psal. 103. 37. Isa. 35. 5.*

V. The *bodies* of the *Elect* being thus raised, shall have foure most excellent and supernaturall *qualities*, For:

I. They shall bee raised in *power*, whereby they shall for ever be freed from all *wants* and *weakneſſe*, and *enabled* to continue, without the use of *meat*, *drincke*, *sleepe*, and other former helpes. *1 Cor. 15, 43.* *1 Cor. 15, 41. Isa. 65, 20. Aug. Ench. cap. 90. Matth. 13, 43. Dan. 12 3. Luke 9, 31. Zach. 9 16. 1 Thes. 4, 17. Exo. 34 in 27.*

II. In *incorruption*, whereby they shall never bee *subject* to any manner of *imperfections*, *blemish*, *sickneſſe*, or *death*.

III. In *glory*, whereby their *bodies* shall *shine* as *bright as the sun in the firmament*, and which being made *transparent*, *their soules* shall *shine* thorow, farre more *glorious* then their bodies. Three *glimpses* of which *glory* were seene: First, in *Moses face*. Secondly,

Matth. 17. Act. 6, 15.

in the *transfiguration*: Thirdly, in *Stephens countenance*. Three *instances* and *assurances* of the *glorification* of our bodyes, at that *glorious* Day. Then shall

1 Sam. 18, 4.

David lay aside his *Sheepheards weed* & put on the *robe* of the Kings Sonne

* Heſt. 6, 14.

Ieſus, not *Ionathans*. Then every true *Mordecai* (who mourned under the *Sackecloth* of this corrupt *flesh*) shall bee arayed with the Kings * *Royall apparell*, and have the *Crowne Royall* set upon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour.* For now the rising of one *Sun* makes the morning so glorious, how glorious shall that *Day* be, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels* shall appeare more glorious then the *brightnes* of the *Sun*! the *Body* of *Christ* in glory surpassing all.

a Vbi volet ſpiritus, ibi erit & corpus, *Aug.*

b Iſ. 40 31. Wiſd. 3, 7. 1 Cor. 5 46.

c Spiritualia poſt reſurrectionē erunt corpora, non quia corpora eſſe deſiſtant, ſed quia ſpiritu vivificante ſubſiſtunt. *Aug. l.* 13, *de civit. Dei. cap* 23.

4. In *Agilty*, [a] whereby our bodies shall be able to *aſcend*, and *to meet the Lord at his glorious comming in the ayre* as *Eagles fling unto their bleſſed carkaſſe*. To this agilitie of the Saints glorious bodies, the Prophet alludes, [b] saying *They shall renew their ſtrength: they shall mount up with wings as Eagles: they shall run, and not bee weary: they shall walke and not faint.* And to this state may that saying of *wisedome* bee referred, *In the time of their viſion they shall shine, and run to & fro, as ſparkes among the ſtubble.*

And in reſpect of theſe foure [c] *quali-*

es, *Paul* calleth the raiſed bodies of
he Elect, *Spirituall*: for they ſhall bee
piritual in *qualities*, but the ſame ſtill
ſubſtance.

And howſoever *ſinne* and *corruption*
make a man in this ſtate of *mortality*,
wer then *Angels*: yet ſurely, when
God ſhall thus *crowne him with glory* *Pſal.8, 5.*
nd honour, I cannot ſee how man ſhall
ee any thing *inferiour* to *Angels*. For
re they *Spirits*? So is *Man* alſo, in re-
ſpect of his Soule; yea, more then
his: they ſhall have alſo a ſpirituall
ody, *faſhioned like unto the glorious body* *Phil.3, 21.*
of the Lord Ieſus Chriſt; in whom
mans *nature* is exalted by a *perſonall*
union, into the *glory* of the *Godhead*, *Heb.2, 16.*
nd individuall ſociety of the bleſſed
Trinity: An honour which hee never
ouchſafed *Angels*. And in this reſpect
man hath a prerogative *above* them;
Nay, they are but *ſpirits* appointed to
bee *Miniſters* unto the *Elect*: and as *Heb.1, 14.*
many of them who at the firſt diſdai- *Pſa.91 11.*
ned this office, and would not keepe *Iud. verſ.6. 2 Pet. 2,4.*
their firſt ſtanding, were for their pride
hurled into hell. This leſſeneth not the
dignity of Angels, but extols the great-
neſſe of Gods *love* to *Mankind*.

But as for all the *Elect*, who at the
ſecond, & ſudden comming of Chriſt,
ſhall bee found *quicke* and *living*: the *1 Pet. 3,10, 11,12.*
fire that ſhall burne up the corrup-
tion of the world, and the works
therein, ſhall in a *moment*, in the *1 Cor. 15.51*

twinkling

twinkling of an eye, overtake them a
it [a] finds them: either *grinding* in th
Mill of provision, or walking in th
fields of pleasure, or *lying* in the *bed* o
ease; and so (burning up their dross
and corruption) of mortall, make them
immortall bodies: and this *change* shal
bee unto them in stead of *death*.

a *Luke* 17, 34.

The Elect Soules. Apostrophe *to her body, at her first meeting in the Resurrection. Can.* 2, 14.

Then shall the Soule with joyfu
nesse greet her *Body*, saying: Oh we
met againe, my *deare sister*! Ho
sweet is thy voyce! how comely i
thy countenance, having lien hid s
long in the clifts of the rocks, and i
the secret places of the grave! Tho
art indeed an habitation fit, not onel
for mee to dwell in; but such as th
Holy Ghost thinkes meete to reside in
as his *Temple* for ever. The *Winter* o
our *afflictions* is now past: the storm
of our misery is blowne over; and
gone. The *Bodies* of our *Elect* Brethren
appeare more *glorious*, then the *Lilly-flowers* on the earth: the time of singing
Hallelujah is come; and the voyce of
the *trumpet* is heard in the Land. Thou
hast beene my *Yoke-fellow* in the Lords
labours, and companion in persecutions and wrongs, for Christ and his
Gospels sake; now shall wee enter
together into our *Masters joy*. As thou
hast borne with me the Crosse, so shalt
thou now weare with *me* the Crowne.
As thou hast with mee *sowed* plenteously in *teares*, so shalt thou *reape* with

mee

ee aboundantly in *joy*. *O blessed*, aye *essed* be that God! who (when yonder *probates* spent their whole time in *ide*, *fleshly lust*, *eating*, *drinking*, and *ophane vanities*) gave us grace to yne together, in *watching*, *fasting*, *aying*, reading the *Scriptures*, keeping is *Sabbaths*, hearing *Sermons*, receiing the Holy *Communion*, releeving e *poore*; exercising (in all humility) e works of *Piety to God*; and walking *nscionably* in the duties of our calng, towards *men*. Thou shalt anon eare *no mentiō* of thy *sins*, for they are *emitted* & *covered*: but every *good wor-e*, which thou hast done for the Lords ake, shall be reheard and rewarded. Cheere up thy heart, for thy *Iudge* is *lesh* of thy *flesh*, and *bone* of thy *bone*. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels*, lying towards us, to tell us *that the day of our Redemption is come*, and to convey us in the clouds, to meete our Redeemer in the Ayre. Loe, they are at hand. *Arise therefore, my Dove, my Love, my faire one, and come away*. And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, over the trembling Mountaines of *Bether*.

Psa. 23 1.

Dan. 9, 21, &c.

Luk. 21 28.

Can. 2, 1, 3. *Verse* 17.

VI. Both quicke and dead, being thus *revived* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) bee gathered from all the quarters and parts of the world,

Luke 7. 34, 35. 36.

and

1 Thes. 4.17. and *caught up together in the Clouds*, *meete the Lord in the Ayre*, and so sha come with him, as a part of his gl rious traine, to *judge Reprobate & ev*
1 Cor.6 1.3. *angels*. The *twelve Apostles* shall upon *twelve Thrones* (next *Christ*) judge the twelve *Tribes*, who refuse to heare the Gospell preached b
1 Cor.6 2,3. their Ministery. And all the *Saints* (i *honour* and *order*) shall stand next unt them, as *Iudges* also, to judge the evi *angels*, and *earthly-minded men*. And a
Apoc. 22,12. every of them received *grace* in thi life, to be more *zealous* of his *glory*, an
Rom. 26,2. more *faithfull* in his *Service*, the
2 Cor. 9,6. others: so shall their *glory* and *rewar* bee greater then others in that Day.
John 14.4. *The place whether* they shall bee ga thered unto Christ, and where Chri shall sit in Iudgement, shall bee i the *Aire*, over the *Valley of Iehosaphat*
1 Thes. 4,17. by Mount *Olivet*, neere unto *Ierusa lem*, Eastward from the Temple: as i
Ioel 3, 1,2, &c. is probable for foure reasons.

1. Because the holy *Scriptur*
Vers.11 12. seemes to *intimate* so much in plain words: *I will gather all Nations into th valley of Iehosaphat, and plead with them there, Cause thee mightie ones to com downe. O Lord: let the Heathen bee wa kened, and come up to the valley of Iehosa phat: for there will I sit to Iudge all th Heathen round about. Iehosaphat* signi fieth, *The Lord will judge*. And this val ley was so called from the great vi

ſtory which the Lord gave * *Iehoſaphat* and his people over the *Ammonites*, *Moabites*, & inhabitants of *Mount Seir*. Which victory was a type of the *finall victory*, which Chriſt, the ſupreme *Iudge*, ſhall give his *Elect*, over all their enemies in *that place*, at the laſt Day, as all the Iewes interpret it. See *Zac.* 14. 4, 5. *Pſal.* 51, 1, 2, *&c.* all agreeing, that the place ſhall bee *hereabout*.

* 2 Chr. 20, 29.

II. Becauſe that as Chriſt was † *hereabout* crucified, and put to open ſhame: ſo over that place, his glorious Throne ſhould bee erected in the *Aire*, when hee ſhall appeare in *Iudgement*, to manifeſt his *Majeſty* and glory. For it is meete that *Chriſt* ſhould in *that place* judge the world with righteous judgement, where hee himſelfe was *unjuſtly* judged and condemned.

† Neere this valley was Mount Moriah, where Abraham ſacrificed Iſaac Gen. 22, Iacob ſaw Angels aſcending and deſcending on a ladder, Gen.

III. Becauſe that ſeeing the *Angels* ſhall bee ſent *to gather together the Elect*, *from the foure winds*, *from one end of Heaven*, *to the other*: It is moſt probable, that the *place whither* they ſhall bee gathered to, ſhall bee neere *Ieruſalem*, and the *Valley of Iehoſaphat*:

* 1. The Angel put up his ſword, and fire from heaven eat the Sacrifice in Araunahs floore, 2 Sam. 24. Salomon builded the Temple, 2. Chro. 3, 1. Chriſt preached the Goſpel, ſuffered his paſſion, and entred into his glory, Carth. in Gen. 28.

which * *Cosmographers* describe to be in the *midst* of the superficie of the earth. If the *termini a quibus*, bee the foure parts of the World: the *terminus ad quem*, must bee about the Center.

* *The sea beyond Iordan towards Tyrus, entreth the middest of the world, And Ezech. saith of Ierusalem* In medio gētium posui eam. *That from Sion, as from a center, the Law should bee published to all nations and there all nations shall be judged according to the Law,*

IV. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the a *Valley* of *Iehosaphat*: so hee shall in *like manner* come downe from heaven. This is the opinion of *Aquinas*, and all the Schoole-men, except *Lombard* and *Alexander Hales*.

V. Lastly, when Christ is set in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many Sunnes in glory, sitting about him: and the body of *Christ*, in glory and brightnesse surpassing them all: (The Reprobates being separated, and remaining *beneath* upon the Earth: b for the right hand signifieth a *blessed*, the left hand a *cursed* Estate) Christ will first pronounce the sentence of *absolution* and blisse upon the Elect. First, because hee will thereby encrease the *griefe* of the *reprobate*, that shall heare it. Secondly, to shew himselfe c more *prone* to *Mercy*, then to *Iudgement*. And thus from his *Throne* of *Majesty*

Rom. 2, 12. *Actor.* 1, 11. *Richardus* de villa nova. *Thom.* 1a 2æ. *Dist.* 47, 48. *Matth.* 25, 31. *Iudæ v.* 14. a *Ioel* 3, 2. 11, 12. b *Matth.* 19, 28. *Hilar. in Cant.* 21. *Anselm. Mat. c.* 25. *Psa.* 145, 9. *Isa.* 8, 22. c Ad pœnas tardus Deus est, ad præmia velox.

in

in the Ayre, hee shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come yee blessed of my Father, inherit the Kingdome, prepared for you; from the beginning of the world: for, &c.* Matth. 25,34.

Come ye] Heere is our blessed *union* with Christ, and by *him*, with the whole *Trinity*.

Blessed] Heere is our absolution from all sinnes, & our plenary endowment with all *grace* and happinesse.

Of my Father] Heere is the *Author*, from whom, by *Christ*, proceeds our *felicity*.

Inherit] Heere is our *Adoption*.

The Kingdome] Behold our *Birthright* and possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World] O the *free*, eternall, unchangeable Election of God!

How much are those soules bound to love God, who of his meere *good will* and pleasure, chose and loved them, before they *had done either good or evill!* Rom. 9,11.

For, I was hungry, &c.] O the *Goodnesse of Christ*, who takes notice of all the *good workes* of his Children, to *reward them*! How great is his *love* to poore Christians, who takes every worke of mercy done to *them* for his sake, as if it had bee done to himselfe!

Joh. 20. 25. 1 Pet. 1, 8. *Come yee to mee, in whom* yee *have beleeved, before yee saw mee:* and whom ye have loved and sought for, with so much *devotion*, and through so many *tribulations. Come now*, from labour to rest: from disgrace, to glory: from the jawes of death, to the joyes of eternall *Life*. For my sake yee have bin *railed* upon, *reviled*, and *curſed*: But now it shall appeare to all thoſe curſed *Eſaus*, that you are the true *Iacobs*, that shall receive your *Heavenly Fathers blessings*: & blessed shall you bee. Your *Fathers, Mothers*, & *neereſt kindred* forsooke, and caſt you off, for my *Truthes sake*, which you maintained: but now *my Father* will bee unto you a *Father*, and you shall bee his *Sonnes* and *Daughters* for ever. You were caſt out of your *lands* and *livings*, and *forsooke all for my sake and the Goſpel*: But that it may appeare that you have not *loſt* your *gaine*, but *gained* by your *loſſe*: in ſtead of an *Earthly inheritance* and poſſeſſions, you shall poſſeſſe with mee the inheritance of my Heavenly *Kingdome*, where you shall bee for love, *Sons*: for birthright, *Heires*: for dignity, *Kings*: for holineſſe, *Prieſts*: and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father prepared*, and kept it for you, ever ſince the *first foundation of the world was laid.*

Matt. 5 11. Pſa. 27 10. Mark. 19, 29 Iohn. 10, 17. 2 Cor. 6. 10.

Immediately after his Sentence o

abſol

absolution and benediction, every one receiveth his *Crowne*, which *Christ the righteous Iudge* puts upon their heads, as the *reward* which hee hath promised of his grace and mercy, unto the *Faith* and *good workes* of all them that loved *that his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselves, shall with *one heart* and *voyce*, in an Heavenly sort and consort, say; *Praise, and Honour, and glory, and Power, and Thankes bee unto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed us to God by they blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to raigne with thee in thy Kingdome for evermore. Amen.*

2 Tim. 4, 8. 1 Pet. 5, 4. Apoc. 4, 5.

Apoc. 4, 10.

Then shall they sit in their *Thrones* and *order*, as *Iudges* of the *Reprobates*, and evill *angels*, by *approoving*, and *giving testimony* to the righteous sentence and judgement of Christ, the *Supreame Iudge*.

1 Cor. 6 1, 2, 3, &c. Matth. 19, 13.

After the pronouncing of the Reprobates sentence & condemnation, *Christ* will performe two solemne *Actions*.

I. *The presenting of all the Elect* unto his Father. *Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they beleeved it, and*

Ioh. 17 12, 14, 23, 24.

the World hated them, becauſe they were not of the World, even as I was not of the World. And now, Father, I will that thoſe, whom thou haſt given mee, bee with mee where I am; that they may behold my glory, which thou haſt given mee: and that I may be in them, and thou in mee, that they may be made perfect in one: that the world may know that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved mee.

Iohn. 12, 16.

II. Chriſt ſhall deliver up the Kingdome to God, even the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as hee is *King*, *Prieſt*, *Prophet*, and *Supreme head* of the *Church*, hee ſuppreſſed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* over his Church in this World *ceaſing*; hee ſhall rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghoſt*, in his *Kingdome* of *Glory* for evermore. Not that the dignity of his *Manhood* ſhall bee any thing *diminiſhed*: but that the glory of his *Godhead* ſhall bee more manifeſted: ſo that as hee is God, he ſhall from thenceforth, in *all fulneſſe*, without all externall meanes, rule all in all.

1 Cor. 15, 24.

From this *Tribunall ſeate*, Chriſt ſhall ariſe, and with all his glorious company of *Elect Angels* and *Saints*, he ſhall goe up *triumphantly* in order and array, unto the *heaven* of havens with

ſuch

such a heavenly noyse and Musicke: that now may that song of *David* bee truely verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to bee exalted.* And that marriage song of *Iohn; Let us bee glad and rejoyce, and give honour to him: for the Marriage of the Lambe is come, and his Wife hath made her selfe ready. Allelujah; for the Lord God omnipotent reigneth.* Psa. 47 5, 6.

The third and *last* degree of the blessed state of a *regenerated* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man *in Heaven, after hee hath received his sentence of* Absolution, *before the Tribunall seate of Christ, at the last Day of Iudgement.*

HEere my Meditation *dazeleth*, and my pen falleth out of my hand: the *one* being not able to *conceive*, nor the other to *describe* that most excellent blisse, and *eternall waight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joynt heires, into that everlasting Kingdome of joy. 2 Cor. 4, 17. Rom. 8 18. Rom. 8 17.

Notwithstanding, wee may take a scantling thereof thus:

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *effects* of those Prerogatives.

I. *Of the Place.*

a 1. King 8. b 1 Cor. 12, 24.

THe place is the a *Heaven of heavens*, or the b *third Heaven*, called *Paradise*: whither *Christ* (in his humane nature) ascended *far above all visible Heavens. The Bridegroomes Chamber*, which by the firmament, as by an azured curtaine spangled with glittering *starres*, and glorious *planets*, is hid, that wee cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himselfe to our weakenesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the *Heavenly Ierusalem*: Where *onely God, and his people, (who are saved and written in the Lambes Booke) doe inhabit: all built of pure gold, like unto cleere glasse or Christall: the*

Psalm. 19, 5. Matth. 25, 10.

Apoc. 21, 2, &c. Verse 24, and 27. Verse 18. Verse 11. Verse 19, 20.

walles

walles of Iasper stone: the foundations of the walles with twelve manner of precious stones, having twelve gates, each built of one pearle; three gates towards each of the foure corners of the world: and at each gate an Angel, (as so many Porters) that no uncleane thing should enter into it. It is foure-square, therefore perfect: the length, the breadth & height of it are equall, 12000 furlongs every way; therefore glorious and spacious. Thorow the middest of her streets ever runneth a pure River of the water of life, as cleare as Christall, therefore wholesome. And of either side of the River, is the Tree of Life, ever growing: which beares twelve manner of fruits, and gives fruit every moneth: therefore stareful. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by *creation*, so beautifull with *delectation*, so rich in *possession*, so comfortable for *habitation*. For there the King, is Christ: the Law, is love: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darkenesse: mirth, without sadnesse; health, without sicknesse; wealth, without want; credit, without disgrace; beauty, without blemish; ease, without labour; riches, without rust; blessednesse, without misery; and consolation that never knoweth end. How truely may wee cry out (with *David*) of this City? *Glorious things are spoken of thee, O thou City of God:* and

Ver. 21
Ver. 13
Ver. 12
Ver. 27
Ver. 16
Apoc. 22, 1, 2.
Psalm. 87, 3.

yet all theſe things are ſpoken but according to the weakneſſe of our capacity. For heaven exceedeth all this in glory *ſo farre, as that no tongue is able to expreſſe, nor heart of man to conceive the glory thereof:* as witneſſeth *Paul* who was in it, and ſaw it. O let us not then *dote* ſo much upon theſe *woodden cottages* and houſes of *moulding* clay, which are but the Tents of ungodlineſſe, and habitations of ſinners! but let us looke rather, and long for this *Heavenly City, whoſe builder and maker is God:* which hee (*who is not ashamed to be called our God*) *hath prepared for us.*

2 *Cor.* 12,4. 1 *Cor.* 2,4.

Heb. 11,10. *Heb.* 11,6.

II. *Of the Object.*

THe bliſſefull and glorious object of all *intellectuall* and *reaſonable* creatures in Heaven, is the *God-head, in Trinity of Perſons*: without which there is neither *joy*, nor *felicity*, but the very *fulneſſe* of *joy* conſiſteth in enjoying the ſame.

This *Object* wee ſhall enjoy two wayes.

I. By a *Beatificall viſion* of *God.*

II. By poſſeſſing an *immediate communion* with his divine nature.

The [a] *beatificall viſion of* God, is that onely, that can content the infinite mind of man. [b] For every thing tendeth to his center, GOD is the center of the ſoule: therefore (like *Noahs Dove*) ſhee cannot reſt, nor joy,

[a] Viſio Dei beatifica ſola eſt ſummum bonum noſtrũ. *Aug. lib. de Trin. c.*

[b] Feciſti nos domine ad te: inquietum igitur eſt cor noſtrũ, donec requieſcat in te. *Aug. Conf. lib. 1. cap. 3. &c.*

till

till she returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might *see the face of God*. Therfore the *whole Church* prayeth so earnestly: *God bee mercifull unto us, and blesse us, and cause his face to shine upon us*. When *Paul* once had seene this *blessed sight*; hee (ever after) counted all the riches and glory in the world (respect of it) to bee but *dung*: and all his life after was but a *sighing* out (*cupio dissolvi*) *I desire to bee dissolved, and to be with Christ*. And Christ prayed for all his Elects in his last prayer, that they might obtaine *this blessed vision*; *Father, I will that they which thou hast given me, bee:* (where?) *even where I am*: (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine, when hee had been with God but forty dayes, and seene but his *backe-parts*: How shall wee shine, when wee shall see him *face to face* for ever? and *know him as we are knowne, and as he is*? Then shall the *soule* no longer bee tearmed *Marah, bitternesse*, but *Naomi, beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, *Ruth* 1,20.

Exod. 33,13, &c.

Psa. 67 1, and 80,1.

Phil. 3, 8,11.

Phil. 1, 23.

Ioh. 17 24.

Exod. 34,29.

Exod. 33,13.

1 Cor. 13,12.

1 Cor. 3 18.

1 Iohn 3,2.

The second meanes to enjoy this object is, by having an *immunity*, and an *eternall communion* with God in Heaven. This wee have, first, by being (as members of Christ) united to his

Man-

Manhood, and by the *manhood* perſonally united to the Word, wee are united to him, as he is God: and by his God-head to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a juſt *Iudge*) to punish them: but (for lacke of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Divels (when they ſaw Chriſt) cryed out, *Quid nobis tecum? What have wee to doe with thee, O Sonne of the moſt high God?* But (by vertue of this Communion) the *penitent ſoule* may boldly goe and ſay unto *Chriſt* (as *Ruth unto Boaz*) *Spread, O Chriſt, thy wing of thy garment of thy mercy over thine handmaide: for thou art my kinſman.* This Communion God promiſed *Abraham*, when he gave him *himſelfe* for his *great reward*. And Chriſt prayeth for his whole *Church* to obtaine it. This Communion Saint Paul expreſſeth in one word, ſaying: *that God ſhall bee all in all unto us.* Indeed God is *now* all in all unto us: but by meanes, and in a ſmall meaſure. But in heaven, *God* himſelfe immediately (in fulneſſe of meaſure, without all meanes) will bee unto us *all the good things*, that our ſoules and bodies can wish or deſire. *Hee himſelfe* will be *ſalvation*, & joy to our *ſoules*: *life* & *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*

Marke 8,7.

Ruth 3,9.

Gen. 15,1. Ioh. 17 20,21.

1 Cor. 15,28.

per-

perfume to our *noſtrils: meate* to our *bellies*: *light* to our *underſtanding*: *contentment* to our *wils*; and *delight* to our *hearts*, and what can be lacking, where God [a] *himſelfe* will bee the *ſoule of our ſoules?* Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmony, & goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, hearbs, & all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And *in him* wee ſhall enjoy them in a farre *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply their uſe: nay, the *beſt* creatures (which ſerve us now) ſhall not have the honour to ſerve us then. [b] There will bee *no neede of the Sunne, nor of the Moone to shine in that City: for the glory of God doth light it.* No more will there bee any need, or uſe of any *creature*, when we ſhall enjoy the *Creator* himſelfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us ſay to our ſelves: How much more *excellent* is hee, who gave them this *excellency!* When we behold the *wiſedome* of men, who overrule creatures *ſtronger* than themſelfes; *outrunne* the Sun & Moone in diſcourſe, preſcribing *many yeeres* before, in what courſe they ſhall be *eclipſed*. let us ſay to our ſelves, how *admirable* is the [c] *Wiſedome* of God, who made men

[a] Anima animæ erit Deus, *Bern.* Non poteſt ſummus rerum conditor in ſe non habere, quæ rebus à ſe conditis dedit; quemadmodum ſol aſtris. *Hugo l.4. de anima. cap.15.*

[b] *Apo. 21,23.*

[c] Seneca de beneficiis, *lib.2. cap.16.*

ſo

ſo wiſe! Whē we conſider the *ſtrength* of *Whales* and *Elephants*, the tempeſts of *Windes*, and terrour of *Thunder*; let us ſay to our ſelves: How *ſtrong*, how *mighty*, how *terrible* is that God, that makes theſe mighty & fearful Creatures? When wee taſte things that are delicately *ſweet*, let us ſay to our ſelves: O how *ſweet* is that God, from whom *all* theſe creatures have received this *ſweetneſſe!* When we behold the admirable *colours* which are in *Flowers*, and *Birds*, & the lovely *beauty* of *Women*, let us ſay: How *faire* is that God, that made theſe ſo faire!

And if our loving God hath thus provided us ſo many *excellēt* delights, for our paſſage thorow this *Bochim*, or valley of reares; what are *thoſe* pleaſures which he hath prepared for us, when we ſhall enter into the *Palace* of our *Maſters joy?* How ſhall our ſoules be there ravished with the love of ſo *lovely* a God? So glorious is the *object* of heavenly *Saints*. So amiable is the *ſight* of our gracious *Saviour*.

Iudg. 2,5.

III. *Of the Prerogatives which the Elect ſhall enjoy in Heaven.*

Matth. 25. 1 Pet. 1,4. Eph. 2, 4. Heb. 12,22.

BY reaſon of this Communion with God, the *Elect* in Heaven ſhall have foure ſuperexcellent *prerogatives*.

1. They ſhall have the *Kingdome of Heaven* for their *inheritance*: and they

ſhall

shall be *free* Denizens of the *heavenly Ieruſalem*. *S. Paul* (by being a free Citizen of *Rome*) eſcaped whipping: but they who are once *free Citizens* of the heavenly Ieruſalem, shall ever bee freed from the whip of eternall torments. For this freedome was bought for us, not with a *great ſumme of money*, but with the *precious* blood of the Son of God. *Acts* 22,26. *Acts* 22.28. 1 *Pet.* 1,19.

11. They shall bee all *Kings*, and *Prieſts* (*Spirituall* Kings) to raigne with Chriſt, and to triumph over Satan, the World, and Reprobates: and *ſpirituall* Prieſts, to offer unto God the ſpirituall Sacrifice of *Praiſe* and *Thankeſ-giving* for evermore. And therefore they are ſaid to weare both Crownes and Robes. Oh what a comfort is this *to poore Parents*, that have many Children! If they breed them up in the feare of God, to bee true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*. *Apoc.* 5,20. 1 *Pet.* 2,9. *Rom.* 12,10. 1 *Pet.* 2,5. *Heb.* 13,5.

111. Their bodies shall *shine* as the brightnes of the *Sun* in the firmament: like the glorious Body of Chriſt, which shined *brighter* then the Sunne at noone, when it appeared to *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it shall riſe a *glorious body*: yea, a *ſpirituall body*, not in *ſubſtance*, *Matth.* 13 43. *Phil.* 3 21. *Acts* 12,6, *Luke* 9,13. *Marke* 9,3. 1 *Cor.* 15,43, 44.

but

but in quality: preserved by ſpirituall meanes, and having (as an Angel) agility to aſcend or deſcend. Oh what an honour is it, that our bodies (falling *more* vile than a *carrion*) should thus ariſe in glory, like unto the body of the *Sonne of God?*

1 Theſ. 4, 1.

IV. Laſtly, they (together with all the holy Angels) *there* keepe (without any labour to diſtract them) a *perpetuall Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: & for his power, wiſedome, juſtice, mercy, and goodneſſe, in the *governement* of Heaven & Earth. When thou heareſt a ſweet Conſort of *Muſicke*; meditate how happy thou ſhalt bee, when (with the Quire of Heavenly *Angels* and *Saints*) thou ſhalt ſing a part in that ſpirituall *Allelujah*, on that *eternall bleſſed* Sabbath, where there ſhall bee ſuch *variety* of pleaſures, and *ſatiety* of joyes, as neither know *tedioufneſſe* in doing, nor *end* in delighting.

IV. *Of the effects of thoſe Prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in heaven five notable effects.

1 Cor. 2 10. *Aug.* ſoliloq. c. *cap.* 36.

THey ſhall *know* GOD, with a perfect *knowledge*, ſo farre as Creatures can poſſibly comprehend the *Crea-*

tor.

tor. For there wee shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that wee shall not need to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were made. The *excellenteſt* creatures in this life, are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* shall be drawne aſide, then shall we see God *face to face*, and *know him, as wee are knowne.*

Nihil notum in terra, nihil ignotum in cœlo.

1 Cor. 13, 11. 2 Cor. 3, 16.

Wee shall know the power of the *Father*, the wiſedome of the *Sonne*, the Grace of the *Holy Ghoſt*: and the indiviſible nature of the bleſſed *Trinity*. And in him we shall know, not onely *all our friends*, (who dyed in the faith of Chriſt) but alſo all the faithfull that *ever were*, or *shall bee*. For,

Res veræ ſunt in mundo inviſibili, in mundo viſibili umbræ rerum, *Herm.*

I. Chriſt tels the Iewes, that they shall see *Abraham*, *Iſaac*, and *Iacob*; *and all the Prophets in the Kingdome of God*: therefore wee shall know them.

Luk. 13 28.

II. *Adam* in his innocency, knew *Eve* to bee *bone of his bone*, and *flesh of his flesh*, as ſoone as hee awaked: much more then shall wee know our kindred, when wee shall awake *perfected* and *glorified* in the reſurrection.

Gen. 2. 13.

III. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City.*

Matth. 27, 53.

IV. *Peter*, *Iames*, and *Iohn*, knew

Matth. 17, 4.

Moses and *Elias* in the transfiguration how much more shall wee know one another, when wee shall bee all glorified ?

Luke 16,23. V. *Dives* knew *Lazarus* in *Abrahams bosome* : much more shall the Elect know one another in Heaven.

Matth. 19,28. 1 Cor. 6 2,3. VI. *Christ* saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to judge (at that day) the 12 *Tribes* : therefore they shall bee knowne, and consequently the rest of the Saints.

1 Cor. 13,12. VII. *Paul* saith that at that day we *shall know as we are knowne of God* : and *Augustine* (out of this place) comforted a Widow, assuring her, that as in this life, she saw her husband with *externall eyes* : so in the life to come, she should know *his heart, and what were all his thoughts and imaginations.* The husbands and wives, looke to your actions and thoughts : *For all shall be made manifest one day.* See 1 Cor. 4,5.

Aug. ad Italicam viduã. Epist. 6

Gen. 25,35. 1 King 12. VIII. The faithfull in the Old Testament are said to be gathered to their *Fathers* : therefore the knowledge of our friends remaines.

1 Cor. 13,8. IX. *Love neverfalleth away* : therefore knowledge, the *ground* thereof, remaines in another life.

Rom. 2,5. Apoc. 21,12. Eccl. 12 14. Rom. 2 16. X. Because the last day shall bee a *declaration of the just judgement of God*, when hee shall reward *every man according to his workes* : and if every mans *workes* bee brought to light

much

much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the idle *speakers* themselves bee knowne. And if the *persons* be not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the workes that hee hath done in his body, &c.* See *Wisedome*, Chapter 5, vers. 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as hee is *Mediator*, and rule all in all, as he is *God* equall with the Father, and the holy Ghost.

Matth. 12, 36.

1 *Cor.* 5 10.

1 *Cor.* 15, 24, 28.

I. The greatest *knowledge* that men can attaine unto in this *life*, comes as farre short of the *knowledge* which we shall have in *heaven*, as the knowledge of a *childe* that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to bee Students of this *Vniversity*. For all the *light* by which wee know any thing in this World, is nothing but the very *shadow of God*. But when wee shal know God in heaven, we shall in him know the manner of the worke of the *creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *creature* can possibly conceive & comprehend of the *Creator*, and his workes. But whileſt

1 *Cor.* 13, 11.

Lumen est umbra Dei, & Deus est lumen luminis. *Plato. Poli.* 6.

wee are in this life, wee may say with
Iob 26 14. *Iob*; *How little a portion heare wee of him?*
And assure our selves with *Syracides*,
Eccl. 42,32. that, *There are hid yet greater things then these bee, and that wee have seene but a few of Gods workes.*

II. They shall love God with as *perfect* and *absolute love*, as possibly a creature can doe. The manner of loving GOD, is to love him for himselfe: the *measure*, is to love him *without measure*. For in this life (*knowing God but in part*) wee *love* him but in *part*:
1 Cor. 13,12. but when the Elect in heaven shall *fully* know God, then they will *perfectly* love God. And for the infinite causes of love (which they shall know to bee in him) they shall bee infinitely ravished with the love of him.

III. They shall bee *filled* with all
Psa. 16 11. Psa. 36 8. manner of *divine pleasures*. *At thy right hand* (saith *David*) *there are pleasures for evermore. Yea they shall drinke* (saith hee) *out of the River of pleasures.* For as soone as the soule is admitted into the *actuall fruition* of the *beatificall* essence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at *once* presented unto her in the sight of God. If any bee in *love*, there they shall enjoy that which is *more amiable*: if any delight in *fairenesse*, the fairest beauty is but a *dusty shadow* to that: he that delights in plea-

sure,

sure, shall there finde infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: he that loveth *Honour*, shall there enjoy it, without the disgrace of *cankered envy*: he that loveth *treasure*, shall there possesse it, and never be *beguiled* of it. There they shall have *knowledge* voide of all *ignorance*: *health*, that no *sickenesse* shall impaire: and *life*, that no death can *determine*. In a word, look how farre this *wide world* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, wherein thou wast conceived a *childe*: so much doth the world *to come* exceed in *joyes*, *solace*, and *consolation*, this *present* world. How *happy* then shal we bee, when this life is *changed*, and wee theither *translated*?

IV. They shall bee replenished with an *unspeakeable* joy. *In thy presence* (saith *David*) is *the fulnesse of joy*. And this joy shall arise, *chiefly* from the *vision of God*: and partly from the sight of the holy *Angels*, and blessed *soules* of just and perfect men who are in blisse and glory with him. Psa. 16 11.

But especially from the blisfull sight of *Iesus the Mediatour* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our blisse and joy. If the *Israelites in Ierusalem so shouted for joy*, *that the earth rang again*, *to see* Salomon *crowned*, how shall the Elect rejoyce in Heb. 12. 22. 1 King. 1. 40.

Luke 1, 44. John 17 23. Heaven, to see *Christ* (the true *Salmon*) adorned with Glory? If *John Baptist* at his presence *did leape in his mothers wombe for joy*, how shall we exult for joy, when hee will bee, not onely with us, but *in* us in Heaven? If the *Wise men* rejoyced so greatly to find

Matth. 2, 10. him, a *Babe lying in a manger*: how great shal the joy of the *Elect* be, to see him

Luke 2, 18. sit (as a King) in his *celestiall Throne*? If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our joy bee, to see him a *King*, ruling all things at the *right hand of his Father*?

Luke 2, 16. If *Ioseph* and *Mary* were so joyfull to finde him in the *middest* of the *Doctors*, in the *temple*: how glad shal our soules bee, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the * Apostle saith) *the eye hat not seene, the eare hath not heard, nor the heart of man can conceive*: which becaufe it cannot enter into us, wee shall enter into it.

Facilius dicere possumus quid ibi non sit, quam quid ibi sit. *Aug. de sym. lib. 3.*

* 1 Cor. 2, 9. Matth. 25. 21. Joh. 16 22.

V. Lastly, they shall enjoy this blisfefull and glorious estate *for evermore*. Therefore it is tearmed *everlasting* life: and Christ saith, *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *Assuerus* Feast lasted an hundred and eighty dayes: but he, & it, and all his joyes are gone. For mortall man to be *assumed* to heavenly glory, to be

Hest. 1 3.

associated to Angels, to be *satiated* with all delights and joyes, (but for a time) were much, but to enjoy them *for ever*, without intermission of end, who can heare it, and not *admire it!* who can *muse* of it, and not bee *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the *riches* and *pleasures* of this life to bee but a *losse* and *dung*, in respect of that. And therefore (with unceassant prayers, fasting, almes-deeds, teares, faith and good life) they laboured to ascertaine themselves of this eternall life: and (for the love thereof) they b willingly either sold, or parted with all their earthly goods and possessions.

a Phil. 3, 8.

b Acts 2, 45.

Christ calleth all *Christians Merchants*, *Luke* 19; *and* eternall life, a precious *pearle*, which a wise Merchant will purchase, though it cost him *all that hee hath*, *Math.* 13.

Alexander hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Captains and souldiers, all his Kingdome of *Macedonia*: *Hephaestion* asking him what he meant in so doing? *Alexander* answered, that hee preferred the riches of *India* (whereof hee hoped shortly to bee Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians

Plutar. Apoph. Regum

then prefer the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

c Heb. 11,10, 15,16.

Abraham and *Sarah* left their *owne* countrey and possessions to c *looke for a City, whose builder and maker is God*: and therefore bought to land, but onely a place of buriall. *David* preferreth d *one day* in this place before a thousand elsewhere: yea, *to be a Doorekeeper in the house of GOD, rather then to dwell in the richest tabernacles of wickednesse.* *Elias* earnestly e besought the Lord to receive his soule into his Kingdome, & went willingly, (though in f *a fiery chariot*) thither. *Paul* (having once seene Heaven) continually g *desired to bee dissolved, that hee might bee with Christ.* *Peter* (having espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, h *Master, it is good for us to bee heere.* How much better doth *Peter* now thinke it to bee in *Heaven* it selfe? *Christ* (a little before his death) prayeth his Father i *to receive him into that excellent glory.* And the Apostle witnesseth, that (k *for the joy which was set before him*) *hee endured the Crosse, and despised the shame.* If a man did but once see those *joyes* (if it were possible) hee would endure an hundred deaths,

d Psal. 43,10.

e 1 Reg. 19,4.

f 2 Reg. 2,11.

g Phil. 1,23.

h Mat. 17,4.

i Iohn 17,5.

k Heb. 12,2.

to

to *enjoy* that happineſſe but one day.

Saint *Auguſtine* ſaith, that he would be content to *endure the torments of Hell, to gaine this joy, rather then to looſe it.* *Ignatius* (*Pauls* Scholler) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith; *Fire, Gallowes, Beaſts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divell together, let them come upon mee, ſo I may enjoy my Lord Ieſus, and his Kingdome.* The like conſtancy shewed *Polycarpe*, who could not by any terrours of any kinde of death bee mooved to *deny Chriſt* in the leaſt meaſure. With the like reſolution anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will never* (ſaith hee) *feare death, which can doe no more then reſtore me to him that made me.* If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of Canaan (which was but a type of heaven) onely upon the fame which she heard of the God of Iſrael, (though shee had no promiſe of any portion therein) how shouldeſt thou follow thy *Holy Mother* the Church, to goe unto Chriſt into the heavenly Canaan; wherein God hath given thee an *eternall inheritance, aſſured* by an holy Covenant, made in the Word of God:

Serm. 31. de Sanctis.

Hier. in Catalogo. *Iren. l. 5. Valent.*

Euſeb. lib. 4. c. 16.

Nazian de vita Baſil.

Ruth 1 16.

signed with the blood of his Son; and *sealed* with his Spirit & Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of Heaven, where thy life shall bee a communion with the blessed *Trinity*; thy joy, the presence of the Lambe; thy *exercise*, singing; thy ditty, *Allelujah*; thy *Consorts*, Saints and Angels; where *youth* flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God, and himselfe.

THou seest therefore, O *man*, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men unto *Lyons*, *Beares*, *Bulls*, *Horses*, *Dogges*, & such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (beeing made but for mans use) when hee *dyeth*, endeth all his miseries with his *death*. But man (endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*, to serve *God*) when hee ends the mi-

ſeries of this life, muſt *account* for all his miſdeeds, and begin to endure thoſe miſeries that *never* ſhall know *end*. No creature but man is lyable to yeeld (at his death) an *account* for his life. The brute creatures not having reaſon, ſhall not be required to make any *account* for their deeds: and good *Angels*, though they have *reaſon*, yet ſhall they yeeld no account, becauſe they have no ſinne. And as for evill *angels*, they are without all hope, already condemned: ſo that they need not make any further accounts. *Man* onely in his death muſt bee Gods accountant for his life.

On the other ſide, thou ſeeſt (*O Man*) how happy and bleſſed thy eſtate is, being truely reconciled unto God in *Chriſt*; in that (through the reſtauration of *Gods Image*, and thy reſtitution into thy *Soveraignty* over other creatures) thou art in this life *little inferiour* to the Angels; and ſhalt be in the life to come, equall to the Angels: Yea, (in reſpect of thy Nature, exalted, by a *perſonall union*, to the *Sonne* of *God*, and by him, to the *glory* of the *Trinity*) *ſuperiour* of the Angels, a *Fellow-brother* with Angels, in ſpiritual grace, and everlaſting glory.

Thou haſt ſeene how glorious and perfect God is, and how that all

thy

thy chiefe bliſſe and happineſſe conſiſteth in having an eternall communion with his Majeſty.

Now therefore (O impenitent ſinner) in the bowels of *Chriſt Ieſus* I intreat thee; nay, I conjure thee, as thou tendreſt thy owne ſalvation, ſeriouſly to conſider with mee, how falſe, how vaine, how vile are thoſe things, which ſtill retaine, and chaine thee in this wretched and curſed eſtate, wherein thou liveſt; and doe hinder thee from the favour of *God*, and the *hope* of eternall Life and happineſſe.

Meditations on the hinderances which keepe backe a ſinner from the Practice of Piety.

THoſe *hinderances* are chiefely ſeven.

I. *An ignorant miſtake of the true meaning of certaine places of the Holy Scripture, and ſome other chiefe grounds of Chriſtian Religion.*

The *Scriptures* miſtaken, are theſe.

1. *Ezech.* 33, 14, 16. *At what time ſoever a ſinner repenteth him of his ſinne, I will blot out all, &c.* Hence the carnall Chriſtian gathereth: *That hee may repent when hee will.* It is true, whenſoever a ſinner doth repent, God will forgive; but the Text ſaith not, that a ſinner may repent whenſoever hee will, but when God will give him *grace*. Many (ſaith the Scripture) when they *would*

have *repented*, were *rejected*; and *could not repent, though they sought it carefully with teares.* What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter? Heb. 12 17. Luk. 13 24, 27.

2. *Matth.* 11, 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest.* Hence the lewdest man collects, that *hee may come unto Christ when hee list.* But hee must know, that no man ever comes to Christ, but he, who (as *Peter* saith) *having knowne the way of righteousnesse, hath escaped the pollutions of the World, through the knowledge of our Lord and Saviour Iesus Christ.* To come unto Christ, is to *repent* and *beleeve.* And this no man can doe, except his heavenly Father *draweth* him by his *grace.* 2 Pet. 2, 20, 21. Isai. 1, 18. Iohn 6, 35. Iohn 6, 44.

3. Rom. 8, 1. *There is no condemnation to them which are in Christ Iesus.* True; but they are such, *who walke not after the flesh*, (as thou doest) *but after the Spirit*, which thou diddest never yet resolve to doe.

4. 1 *Tim.* 1, 15. *Christ Iesus came into the world to save Sinners, &c.* True: but such sinners, who like *Paul*, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously,* Tit. 2. 11, 12.

and

and godly in this present world.

5. *Prov.* 24,26. *A just man falleth seven times in a day, and riseth, &c.* (*In a day*) is not in the *Text*: VVhich meanes not falling into sinne, but falling into trouble, which his malicious *Enemy* plots against the just: and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee; whose falls all men may see every day: but neither *God*, nor *man*, can at any time see thy *rising againe* by repentance?

Psalm. 34, 14.

6. *Isa.* 64,6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the *best workes* of the *best Saints* are no better, then his are good enough; and therefore he needes not much grieve, that his devotions are so imperfect. But *Esaiah* meanes not in this place, the righteous workes of the *Regenerate*, as, fervent prayers in the name of God: charitable *almes* from the bowels of mercy: suffering in the Gospels defence, the spoile of goods, & spilling of *blood*: & such works, which *Paul* cals the *fruits of the Spirit*. But the Prophet making an humble confession in the name of the *Iewish Church*, when shee had falne from God to Idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as *Lepers* are by their infected sores, and polluted cloathes,

Gal. 5, 22.

from

from men; their *chiefeſt righteouſneſſe* could not bee but abominable in his ſight. And though our beſt workes (compared with Chriſts *righteouſneſſe*) are no better then *uncleane ragges*: yet in *Gods* acceptation for *Chriſts* ſake, they are called [a] *white rayment*; yea, [b] *pure fine linnen and ſhining*, farre unlike thy [c] *Leopards* ſpots, and [d] *filthy* garments.

a Apoc. 3,8. b Apo. 19,8. c Ier. 13,23. d Zac. 3,4.

7. *Iam.* 3,2. *In many things wee ſinne all.* True, but *Gods* children ſinne not in all *things*, as thou doeſt: without either *bridling* their luſts, or mortifying their corruptions. And though the *reliques* of ſinne remaine in the deareſt children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our treſpaſſes*: Yet in the [e] *New Teſtament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate*, in reſpect of their zealous endeavour to ſerve God in unfained holineſſe, are every where called *Saints*. In ſo much, that Saint *Iohn* ſaith, that *whoſoever is borne of God, ſinneth not*; that is, liveth not in willfull filthineſſe, ſuffering ſinne to raigne in him, as thou doeſt. Deceive not thy ſelfe with the name of a Chriſtian: whoſoever liveth in any *cuſtomary groſſe ſinne*, hee liveth not in the ſtate of *Grace*. *Let therefore* (ſaith *Paul*) *every one that nameth the Name of*

e Gal. 1,15. Rom. 5 8. Iohn 9. 31.

1 Iohn 3,9. 1 Iohn 5,18.

2 Tim. 2,19.

Chriſt,

Christ, depart from iniquity. The *Regenerate* sinne but upon *frailty*, they *repent*, and God doth pardon: therefore
1 *Iohn* 5,16. they *sinne not to death.* The *Reprobate* sinne *maliciously*, *sinfully*, and *delight* therein: so that by their good will, sin shall leave them, before they will leave it. They wil not repent, & God
Ibid. will not pardon. Therefore their sins are *mortall*, (saith Saint *Iohn*) or rather *immortall*, as saith Saint *Paul*, *Rom.* 2,5. It is no excuse therefore to say, We are all *Sinners.* True Christians (thou seest) are all *Saints.*

8. *Luk.* 23, 43. *The theefe converted* at the last gaspe, was received to *Paradise.* What then? If I may have but time to say, when I am dying, *Lord, have mercy upon me*, I shall likewise be saved. But what if thou shalt not?
Matt. 7 22,23. And yet *many in that day shall say, Lord, Lord:* and *the Lord will not know them.* The theefe was saved, for hee repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy *last end* on Earth, thou bee not driven to repent too late, without end, in Hell.

9. 1 *Iohn* 1. *The blood of Iesus Christ cleanseth us from all sinne.* And 1 *Ioh.* 2,1. *If any man sinne, wee have an Advocate with the Father, Iesus Christ the righteous, &c.* Oh comfortable! But heare what *S. Iohn* saith in the same place: *My*

little children, these things write I unto you, that ye sinne not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. *Rom.* 5, 20. *Where sinne aboundeth, Grace did abound much more.* Oh sweete! But heare what Paul addeth: *What shall wee say then: shall wee continue in sinne, that grace may abound? God forbid. How shall wee, that are dead to sinne, live any longer therein? Rom,* 6, 1, 2. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

I. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth; *That good workes are not necessary.* He commmends others, that doe good workes: but he perswades himselfe, that hee shall bee saved by his *Faith*, without doing any such matter. But hee should know, that though good works are not necessary to *Iustification*: yet they are necessary to *salvation*: for *wee are Gods workemanship, created in Christ Iesus unto good workes, which God hath predestinated that wee should walke in them.* Whosoever therefore (in yeeres of *discretion*) bringeth not forth good works after he is *called*, hee cannot bee saved: neither was

Ephes. 2, 10. *Fulk. Rhem. Test. Annot. in Eph.* 2, 12.

he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his workes*. Christ respects in the *Angels* of the 7 Churches nothing but their works, & at the last day he will give the heavenly inheritance onely to them who have done *good works*: a in feeding the *hungry*, clothing the *naked*, &c. At that day, b *Righteousnesse* shall weare the Crowne. No righteousnesse, no Crowne. No good works (according to a mans talent) no reward from God: unlesse it be c *vengeance*. To be rich in good workes, is the surest foundation of our *assurance* d to obtaine *eternall life*. For good workes are the true fruits of a true *faith*; which apprehendeth *Christ*, and his obedience, unto Salvation. And no other Faith e *availeth in Christ*, *but that which worketh by love:* And (but in the *act* of *Justification*) that Faith, which *onely justifieth*, is f never *onely*, but ever accompanied with good workes: as the *Tree* with his *fruites*, the *Sunne*, with his *light*, the *Fire* with his *heat*, and *Water* with his *moysture*. And the *Faith* which doth not justifie her selfe by good workes before men, is but g a *dead Faith*, which will never justifie a mans soule before God. But a justifying Faith h *purifieth the heart*, and i *sanctifieth* the whole man throughout.

Rom. 2 6.
1 Cor. 9 6.
Apoc. 22, 12.
Apoc. 2, 3.
a Matt. 25.
b 2 Tim. 4, 8.
c Rom. 2, 8.
d 1 Tim. 6, 19.
e Gal. 5 6.
f Fides sola non est sola, Fides sola justificat, ut oculus solus videt.
g Iam. 2, 26.
h Act. 15, 9.
i Act. 26, 18. 1 Thes. 5, 23.

II. From the Doctrine of Gods *eternall* [a] *Predestination*, and unchangeable *Decree*, hee gathereth, *that if he be predestinated to be saved, he cannot but be saved; if to bee damned: no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But hee should learne, *that God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be saved, which is the [b] end, he hath likewise predestinated to be first *called, justified, and made comformable to the Image of his Sonne*, which is the [c] *meanes.* And they (saith [d] *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leaving sinne, and living a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to overlasting salvation. If otherwise, blame not *Gods Predestination*, but thine owne sinne & rebellion. Doe thou but returne unto God, & God will graciously receive thee, as the Father did the prodigal Sonne; and by thy conversion, it shall appeare, both to [e] Angels, and [f] men; that thou diddest belong to his Election. If thou wilt not; why should God save thee?

[a] *Matt.* 25, 34. *Ephes.* 1. 4. *Eccles.* 1 14.

[b] 1 *Pet.* 1, 16.

[c] *Rom.* 8, 29, 30. *Iohn* 15, 16. 2 *Pet.* 1, 2.

Noli te in Deo primũ quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum. *Luke* 15, 10. [f] *Verse* 24.

III. When a carnall Christian heares, *that a man hath not free-will unto good*, he looseth the *reynes* to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicately* making God the Author of sinne, in suffering man to runne into this necessity: But hee should know, that God gave *Adam free-will*, to stand in his a integrity, if hee would; but *man* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man*, in his *state* of *corruption*, hath free-will to evill, but not to *good*: for, in this state, b *wee are not* (saith the Apostle) *sufficient to thinke a good thought*. And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But, as soone as a man is regenerated, the *Grace of God freeth his will unto good*, so that hee doth all the good things hee doth with a Free-will: for so the Apostle saith, that c *God of his owne good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) d *cleanse our selves from all filthines of the flesh and spirit, and finish our sanctification in the feare of God*. And in this state, *every true Christian* hath free-will; and as he increaseth in *grace*, so doth

a Magnas homo liberi arbitrii vires, cum conderetur, accepit, sed eas peccando amisit. *Aug.* de spir. & lit. cap. 1. *Eccles.* 7 29. *Eccles.* 15, 14.

Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. *Aug.* Ench. ad *Laur.* cap. 30

b 2 *Cor.* 3, 5.

Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.

c *Phil.* 2, 12, 13. Acti agimur. *The will is passive, in receiving the first grace, afterwards active in all goodnesse.*

d 2 *Cor.* 7, 1.

his

his will in *freedome*? for a *when the Sonne shall make us free, then shall wee bee free indeed*: and, b *Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit drawes their mindes, not by *Coaction*, but by the *Cords of Love*, *Cant.* 1,4. by *illuminating* their minds to know the truth; by *changing* their hearts, to *love* the knowne truth; and by *enabling* every one of them (according to the measure of grace which hee hath received) to doe the good which hee loveth. But thou wilt not use the freedome of thy will; so farre as God hath freed it: for thou doest many times *willfully* (against Gods Law, to the hazzard of thy soule) that, which if the *Kings* Law forbad, under the penalty of *death*, or losse of thy *Wordly state*, thou *wouldest not doe*. Make not therefore thy want of *freewill* unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly *Father*.

a Joh. 8,36. Liberū arbitrium non nisi gratia Dei efficitur liberum, *Aug.* ad *Col.* cap. 37 b 2 *Cor.* 3,17. Voluntas humana non libertate gratiā consequitur, sed gratia libertatem, *Aug.* de gr. et.

IV. When the naturall man heares, *that no man (since the Fall) is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldly presumes to sin as others doe, he contents himselfe with a few good thoughts: and if he bee not altogether as bad as the *worst*, he cōcludes, that he is as truely regenerate as the best. And every voluntary refusall of doing *good*, or with-

ſtanding evill, he counts the *Impoſſibility* of the *Law*. But hee ſhould learne, that though (ſince the *Fall*) no man but Chriſt, who was both *God & Man*, did, or can perfectly fulfill the whole *Law*: yet every true Chriſtian, as ſoone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *abſolute perfection*. Thus (with *David*) they [o] *apply their hearts to fulfill Gods Commandements alwayes unto the end*. And then the [b] *Spirit of grace*, which was promiſed to bee more *abundantly powred forth under the Goſpel, helpeth* them in their *good endeavours*, & *aſſiſteth* them, to doe what hee *commands* them to doe. And in ſo doing, God accepteth their [c] *good will and endeavour*, in ſtead of *perfect* fulfilling of the Law: ſupplying out of the merits of Chriſt, who fulfilled the Law for us, whatſoever wanteth in *our obedience*. And in this reſpect *S. Iohn* ſaith, that [d] *Gods Commandements are not burthenous*. And [e] Saint *Paul* ſaith, *I am able to doe all things through the helpe of him that ſtrengthneth me*. And *Zachary* and *Elizabeth* are ſaid [f] *to walke in all the Commandements of the Lord, without reproofe*. Heereupon Chriſt [g] commends to his Diſciples, the *care of keeping his Commandements*, as the trueſt teſtimony of our love unto him. So farre therefore doth a man love Chriſt, as hee

a *Pſal.* 119, 112.

b *Ioel* 2, 28, 29.

Quod jubet juvat. *Aug.*

c 2 *Cor.* 8, 12.

d 1 *Ioh.* 5, 3.

e *Phil.* 4, 14.

f *Luk.* 1 16.

g *Ioh.* 15, 10.

makes

makes conſcience to *walke* in his Commandements: and the more unto Chriſt is our *love*, the *leſſe* wil our *paines* ſeeme in keeping his *Law*. The *Lawes curſe* (which under the *Old Teſtament* was ſo terrible) is under the *New*, (by the death of Chriſt) abolished to the *regenerate*. The rigor which made it ſo unpoſſible to our nature before, is now to the *New borne*, ſo mollified by the *Spirit*, that it ſeems facill and *eaſie*. The Apoſtles indeed preſſed on the *unconverted* Iewes and Gentiles, the *impoſsibility* of keeping the Law, by ability of *nature* corrupted. But when they have to doe with *regenerated* Chriſtians, they require to the *Law* (which is the *rule of righteouſneſſe*) *true* [a] *obedience in word and deed*; *the* [b] *mortifying of their members*; *the* [c] *crucifying of the flesh, with the affections and luſts thereof*; [d] *reſurrection to newneſſe of life*; [e] *walking in the Spirit*; [f] *overcomming of the World by faith*: So that though *no* man can ſay as Chriſt, [g] *Which of you can rebuke mee of ſinne?* yet every *regenerated* Chriſtian can ſay of himſelfe: Which of you can rebuke me of being an *Adulterer, Whoremonger, Swearer, Drunkard, Theefe, Vſurer, Oppreſſor, Proud, Malicious, Covetous, a Prophaner of the holy Sabbath, a Lyer, a Neglecter of Gods publike ſervice*, and ſuch like groſſes ſinnes?

a Rom. 15, 18.
b Col. 3. 5.
c Gal. 5 24. Rom. 6 12, 13.
d Rom. 6. 4, 5. Rom. 8 11.
e Gal. 6 25.
f 1 Ioh. 5, 4.
g Iohn 8, 46.

elſe hee is no true Chriſtian. When a man caſts of the *conſcience* of being ruled by *Gods Law*, then God [a] gives him over to be led by his owne luſts, the ſureſt ſigne of a reprobate ſenſe. Thus the law, which ſince the Fall, no man by his *owne naturall ability* can fulfill, is fulfilled *in truth* of every regenerated Chriſtian, through the *Gracious* aſſiſtance of [b] *Chriſts Holy Spirit*. And this *Spirit*, *God* will [c] give to every Chriſtian, that will pray for it, and incline his heart to keepe his Lawes.

V. When the unregenerated man heares that God *delighteth more in the inward minde, than in the outward man*: Then hee fayneth with himſelfe, that all *outward reverence*, and profeſſion, is but either ſuperſtitious or ſuperfluous. Hence it is that hee ſeldome kneeleth in the Church: that hee puts on his Hat in ſinging of *Pſalmes*, and the publike *Prayers*: which the prophane Varlot would not offer to doe in the preſence of a Prince, or a Noble-man. And ſo that hee keepe his minde unto God, hee thinkes hee may *faſhion* himſelf (in other things) to the *World*. He divides his thoughts, and gives ſo much to God, and ſo much to his owne *luſt*: yea, hee will divide with God the *Sabbath*, & will give him almoſt the one halfe; and ſpend the other wholly in his owne

pleaſures,

a *Rom.* 1, 24, 28.

b *Rom.* 8, 9, & c. *Auguſtinus* optat ut *Pelagius* agnoſcat, poſſe legem præſtari per *gratiam Chriſti*, & *pacem* fore edicit.

c *Luk.* 11, 13. *Ioan.* 1, 5. Deus magis delectatur affectu, quam effectu.

pleasures. But know, O carnall Man, that Almightie God will not bee served by halfes, becauſe hee hath created & redeemed the *whole Man*. And as God deteſts the ſervice of the *outward Man*, without the *inward* heart, as *Hypocriſie*: ſo hee counts the inward ſervice without all *externall* reverence, to bee meere *prophanenes*: hee requireth both in his worship. In prayer therefore bow thy *knees*, in witnes of thy *Humiliation*: lift up thine eyes, & thy hands, in teſtimonie of thy *Confidence*: hang downe thy head, and ſmite thy breſt, in token of thy *Contrition*: but eſpecially call upon God with a *ſincere heart*: ſerve him *holy*, ſerve him *wholly*, ſerve him *onely*, for God, and the *prince* of this World, are two contrary *Maſters*: & therefore no man can poſſibly ſerve both. *Matth. 6, 1.*

VI. The un-regenerated Chriſtian holds the *Hearing of the Goſpell preached, to bee but an indifferent matter*, which hee may uſe, or not uſe, at his pleaſure: but whoſoever thou art that wilt be aſſured in thy heart that thou art one of Chriſts *Elects heepe*: thou muſt make a ſpeciall care and conſcience (if poſſibly thou canſt) to heare *Gods Word preached*: For, firſt, the preaching of the Goſpell is the chiefe ordinary meanes which God hath appointed to convert the ſoules of all that he hath * *predeſtinated to be* * *Acts 13, 48.*

Rom. 1 16. *saved*: therefore it is called *the power of God unto salvation, to every one that beleeveth.* And where this Divine Ordinance is not, the *people perish*: and

Prov. 29, 18. Matth. 11, 24. whosoever shall refuse it, *It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for those people.* Secondly, the preaching

Isai. 11 12. of the Gospell is the *Standard* or *Ensigne of Christ*; to which all Soul-diers and elect People must *assemble* themselves. When this *Ensigne* is displayed, as upon the *Lords Day*, he is

Isai. 2, 1, 2, 3. none of Christs people, that flocks not unto it: neither shall any drop

Zach. 14, 17. of the *raine* of his *Grace* light on their

Rom. 10, 14. soules. Thirdly, it is the *ordinary meanes*; by which the holy Ghost begetteth Faith in our hearts, without

Heb. 11, 6. which wee cannot please God. If the

Ioh. 10, 27. *hearing of Christs voice* bee the chiefe marke of *Christs elect sheepe*, and of the

Iohn 3. 29. *Bridegroomes* friend: then must it bee a

Heb. 2, 3. fearefull marke of a Reprobate Goat, either to neglect or *contemne* to heare

Iohn 8, 47. the preaching of the Gospell. Let no man thinke this Position foolish,

1 Cor. 1, 21. for *by this foolishnesse of preaching, it pleaseth God to save them which beleeve.* Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell.

Luke 20, 36. Can men look for Gods mercy, and despise his meanes? Hee (saith Christ) of the Preachers of his Gospell

That despiseth you, despiseth mee. [a] *Hee that is of God, heareth Gods word: ye therefore heare them not, because yee are not of God.* Had not the [b] Israelites heard *Phineas* message, they had never wept. Had not the *Baptist* preached, the Iewes had never [c] *mourned.* Had not they, who *crucified* Christ, heard *Peters* [d] *Sermons*, their hearts had never beene pricked. Had not the *Ninivites* heard *Ionas* [e] *preaching*, they had never *repented*; and if thou wilt not [f] *heare* and [g] *repent*, thou shalt never bee saved.

a Ioh. 8,47.
b Iud. 2,1,&6
c Luk.7 32.33.
d Act. 2,35.
e Ionas 3,5.
f Prov. 28,9.
g Luke 3.5.

VII. The opinion, that the Sacraments are but *bare Signes & Seales of Gods promise and grace unto us*, doth not a little hinder *Piety*; whereas, indeede, they are Seales, as well of our *service* and *obedience* unto God: which service, if we performe not unto him, the Sacraments seale no *grace* unto *us:* But if we receive them upon the resolution, to be his *faithfull* and *penitent* Servants, then the Sacraments doe not onely signifie & offer, but also *seale and exhibite* indeede the inward spirituall grace, which they outwardly promise and represent. And to this end *Baptisme* is called the [h] *washing of Regeneration, and renewing of the Holy Ghost*; and the *Lords Supper*, [i] *The communion of the Body and Blood of Christ.* Were this truth beleeved, the holy Sacrament of the *Lords Supper*

h Tit. 3, 5.
i 1 Cor. 10,16.

would

would be oftner, and with *greater reverence received.*

VIII. The laſt, and not the leaſt *blocke*, whereat *Piety* ſtumbled in the courſe of Religion, is, by adorning *Vices* with the names of *Vertues*: as to call drunken *carowſing*: Drinking of *Healths*: ſpilling innocent *blood*, *Valour*: *Gluttony*, *Hoſpitality*: *Covetouſnes*, *Thriftineſſe*: *Whoredome*, loving a *Miſtreſſe*: *Simony*, *Gratuity*: *Pride*, *Gracefulneſſe*: *Diſſembling*, *Complement*: Children of *Belial*, *good fellowes*: *Wrath*, *haſtineſſe*: *Ribauldry*, *Mirth*. So on the other ſide, to call *Sobriety*, in words & actions, *Hypocriſie*: *Almeſdeeds*, *vain-glory*: *Devotion*, *ſuperſtition*: *Zeale* to religion, *Puritaniſme*: *Humility*, *crouching*: ſcruple of *Conſcience*, *preciſenes*, *&c.* and whiles thus we call *Evill*, *good*; and *Good*, *evill*; *true Pietie* is much hindered in her progreſſe. And thus much of the firſt hinderance of *Piety*, by miſtaking the true ſenſe of ſome *ſpeciall places* of Scripture, and *grounds* of Chriſtian Religion.

The ſecond hinderance of Piety.

2. *The evill example of great perſons.* The *Practice of* whoſe prophane lives they prefer for their imitation, before the *Precepts* of Gods *Holy Word*. So that when they ſee the greater men in the *State*, and many chief *Gentlemen* in their *Countrey*, to make neither care nor conſcience to hear

Sermons, to receive the *Communion*, nor to ſanctifie the *Lords Sabbath*, *&c.* But to bee *Swearers*, *Adulterers*, *Carowſers*, *Oppreſſors*, *&c.* Then they thinke, that the uſing of theſe holy Ordinances, are not matters of ſo great moment: for if they were, ſuch great and wiſe men would not ſet to little by them. Hereupō they thinke, that Religion is not a matter of neceſſity. And therefore where they ſhould (like Chriſtians) rowe againſt the ſtreame of impiety towards Heaven: they ſuffer themſelves to be carried with the multitude, downe right to Hell, thinking it impoſſible, that God will ſuffer ſo many to bee damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that [a] *Not many wiſe mē after the flesh, not many mightie, not many noble, are called, &c.* but that for the moſt part the [b] *poore receive the Goſpell*, and that [c] *few rich men ſhall be ſaved.* And, *That* [d] *howſoever many are called, yet the choſen are but few.* Neither did the multitude ever ſave any from damnation. As God hath advanced men in greatneſſe above others: ſo doth God expect that they in *Religion* and *Piety*, ſhould goe before others: otherwiſe, greatnes abuſed (in the time of their *Stewardship*) ſhall turne to their *greater condemna-*

a 1 Cor. 1, 26.

b Iohn 11, 5.

c Matt. 19, 23, 24.

d Matt. 22.

Potentes potenter cruciabuntur, Sap. 6, 7.

tion,

Apoc. 6, 15. 16, *&c.* *tion*, in the day of their *account*. At what time *sinfull great* & mighty men, as well as the *pooreſt ſlaves*, *& bondmen*, ſhall wish, *that the Rockes and Mountaines ſhall fall upon them, and hide them from the preſence of the Iudge, and from his juſt deſerved wrath.* It will proove but a miſerable ſolace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of ſinners doth not extenuate, but aggravate ſinne, as in *Sodom*. Better it is therefore with a few to bee ſaved in the *Arke*, than with the *whole World* to be *drowned* in the Flood. Walke with the few *godly* in the Scriptures *narrow path* to Heaven: but *crowd* not with the *godleſſe multitude* in the *broad way* to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnes cannot at that Day exempt themſelves from their owne moſt grievous punishment.

Matth. 7, 31.

Exod. 23, 2.

The third hinderance of Piety.

Eccleſ. 8 11. 3. *The long eſcaping of deſerved punishment* in this life. *Becauſe ſentence* (ſaith Salomon) *is not ſpeedily executed againſt an evill worker, therefore the hearts of the Children of men are fully ſet in them to doe evill, not knowing that the bountifulneſſe of God leadeth them to repentance.* But when his patience is *abuſed*, & mans *ſins* are ripened: he

Rom. 2 4. 2 *Pet.* 3, 10.

Iuſti-

Iustise will at once both *begin, & make an end* of the sinner: and hee will recompence the *slowneſſe* of his delay, with the *grievousneſſe* of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost Farthing, at the day of their death. And whilest they suppose themselves to bee freed from judgement; they are already smitten with the heavieſt of Gods Iudgements, [a] a heart that cannot repent. The Stone in the reines or bladder, is a grievous paine that kills many a mans body: but there is no diſeaſe to the *stone* in the *heart*, whereof [b] *Nabal* died, and killeth millions of soules. They refuse the tryall of *Christ* and his *Crosse*: but they are *stoned* by hells Executioner, to eternall death.

1 *Sam.* 3, 11. *Exech.* 39, 1.

a *Rom.* 2, 5. ἀμετανόητον τὴν καρδίαν. Cor pœnitere neſciũ.

b 1 *Sam.* 25, 37.

Becauſe many Nobles and Gentlemen are not smitten with *preſent Iudgement*, for their outragious *Swearing, Adulterie, Drunkenneſſe, Oppreſſion, Prophaning of the Sabbath*, and disgracefull neglect of *Gods Worship and Service*; they begin to doubt of divine *Providence* and *Iuſtice*: both which two *Eyes*, they would as willingly put out in God, as the *Philiſtins bored* out the *Eyes* of *Samſon*. It is greatly therefore to bee feared; leſt they will provoke the *Lord* to crie out againſt them, as *Samſon* againſt the *Philiſtins*:

Iud. 16 21.

By neglecting the Law, and walkin
after their owne hearts, they put ou
(as much as in them lyeth) the eye
of my *Providence* and *Iustice*. Lead m
therefore to these chiefe *Pillars*, wher
Ind. 26 upon the Realme standeth: that I ma
16, &c pull the *Realme* upon their *heads*, an
bee at once avenged of them for m
two eyes. Let not *Gods patience* hinde
thy repentance: but because hee is s
patient, therefore doe thou the rathe
repent.

The fourth hinderance of Piety.

4. *The presumption of Gods mercy.* Fo
when men are justly convinced o
their sinnes, forthwith they betake
themselves to this Shield, *Christ i
mercifull*: so that every sinner make
Christ the *Patrone* of his sinne; a
though he had come into the World
to bolster sinne: and not to destroy
1 Iohn the *workes of the Divell*. Hereupon the
3,3. carnall Christian presumeth, that
though he continueth a while longe
in his sinne, God will not shorten his
dayes. But what is this but to bee a
Implicite Atheist? Doubting, that ey-
ther GOD seeth not his sinnes, or i
hee doth, that he is not just: for if he
beleeveth that God is just, how can
he thinke that God, who for sinne s
severely punisheth others, can love
him, who still loveth to continue i
sin? True it is: Christ is mercifull

But to whom? onely to them that repent, *and turne from iniquity in Iacob.* But *if any man bleſſe himſelfe in his heart, ſaying, I ſhall have peace, although I walke according to the ſtubborneneſſe of mine owne heart, thus adding drunkenneſſe to thirſt: the Lord will not be mercifull to him, &c.* O mad men, who dare bleſſe themſelves, when GOD pronounceth them accurſed! Look therefore how farre thou art from finding repentance in thy ſelfe; ſo far art thou from any aſſurance of finding mercy in Chriſt. *Let therefore the wicked forſake his wayes, & the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him, and to our God, for hee is very ready to forgive.*

Iſa. 59 20. *Deut.* 29, 19.

Non delinquenti, ſed peccata relinquenti condonat Deus, *Iſay* 55, 7.

Deſpaire is nothing ſo dangerous as *Preſumption.* For wee reade not in all the Scriptures, of above three or foure, whom *roaring* Deſpaire overthrew: But ſecure Preſumption hath ſent millions to perdition without any noyſe. As therefore the Damſels of *Iſrael* ſang in their dances, *Saul hath kild his thouſand, and David his tenne thouſands*: ſo may I ſay, that *Deſpaire* of Gods mercy hath damned *thouſand*, but the Preſumption of Gods mercy hath damned *then thouſands*, and ſent them quicke to Hell, where now they remaine in eternall torments without

1 *Sam.*

Metuendum eſt ne te occidat ſpes, & cum multum ſperes de miſericordia, incidas in judicium. *Auguſt.*

all helpe of eaſe, or hope of Redemption. God ſpared the *Thiefe*, but not his *Fellow*. God ſpared one, that no man might *deſpaire*: God ſpared but *one*, that no man should *preſume*. Ioyfull aſſurance to a ſinner that repents; no comfort to him that remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their ſinnes, to ſerve him in *holineſſe*: *without which no man shall ſee the Lord*, Heb. 12,14. To keepe thee therefore from the hinderance of preſumption; remember, that as *Chriſt* is a *Saviour*, ſo *Moſes* is an Accuſer. Live therefore, as though there were no *Goſpel*: dye as though there were no *Law*. Paſſe thy life, as though thou wert under the conduct of *Moſes*: Depart this life, as if thou kneweſt none but Chriſt, and him crucified. Preſume not, if thou wilt not perish: Repent, if thou wilt be *ſaved*.

Luke 23 Latronis exemplum non eſt exemplum imitationis, ſed conſolationis.

Iohn 5,45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiã, *Aug.*

The fifth hinderance of Piety.

5. *Evill Company*, commonly termed *Good fellowes*: but indeede, the Diuels chiefe inſtruments, to hinder a wretched ſinner from repentance and piety. The firſt ſigne of Gods favour to a ſinner, is, to give him grace to forſake evill companions: ſuch, who wilfully continue in ſinne, contemne the meanes of their calling, gybing at the ſincerity of profeſſion in others,

and shaming Christian Religion by their owne prophane lives. These sit in the seat of the Scorners. For, assoone as God admits a sinner to be one of his people, hee bids him *come out of Babylon*. Every lewd *company* is a *Babylon*, out of which, let every childe of God either keepe himselfe: or if he be in; thinke that he heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my Childe*. As soone as Christ looked in mercy upon *Peter*, he went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from mee, all you workers of iniquity. &c.* As if it were unpossible to become a *new* man, till hee had shaken off all olde ill companions. The truest proofe of a mans *Religion*, is the quality of his *companions*, *Prophane companions* are the chiefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking*, *playes*, and *jeasts*, take up all the best roomes in the *Inne* of thy heart, Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints* and *Angels*.

Psal. 1, 1. *Apoc.* 18 4.

Luke 22, 62,

Psal. 6, 8.

Luke 2.

The sixth hinderance of Piety.

6. *A conceited feare, lest the practice of Piety should make a man* (especially a young man) *to waxe too sadde and pensive*: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and *religious* Christian. For as soone as they are *justified by faith, they have peace with God*, than which there can bee no greater joy. Besides; they have already the *Kingdome of Grace* descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things. Firſt, *Righteousnesse*, for having *Christs* righteousnesse to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is onely felt in the Peace of a good Conscience: and is so great, that it a *passeth all understanding*. No *tongue* can expresse it, no *heart* can conceive it, but onely hee that feeles it. This is that *fulnesse of joy*, which b *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them*. The feeling of this Ioy, *David* upon his repentance begged so earnestly at the

Rom. 5,2.

Rom. 14,17.

a Phil. 4,7.

b Ioh. 16,24. Verse 22.

hand

hands of God : [a] *Restore mee to the joy of thy salvation.* And if the Angels in heaven [b] *rejoyce* so much at the *conversion of a Sinner*: the joy of a *Sinner converted* must needs be exceeding great in his owne heart. It is *worldly sorrow*, that snowes so timely upon mens heads, and fils the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meete to try them) causeth in them *Repentance not to bee repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *holy Ghost* to bee their [d] *Comforter*: who will [e] make our *Consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whileſt a man liveth in impiety, hee hath [f] *no peace*, saith *Esay*: his [g] *laughter* is but madneſſe (saith *Salomon*:) his *riches* are but [h] *clay*, saith *Abakuk*: nay, the *Apoſtle* esteemes them no better then [i] dung: (in comparison of the pious mans treasure) all his joyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heaven*, then full of mirth and pleasure, with *Dives* to Hell. Better it is to mourne for a time with *men*, then to be tormented for ever with *Divels.*

a *Psal.* 51, 12
b *Luke* 15, 7. 10.
c 2 *Cor.* 7, 10.
d *Ioh.* 14, 16, 17.
e 2 *Cor.* 1, 5.
f *Isay.* 57, 21.
g *Eccl.* 2
h *Abak* 2, 6.
i *Phil.* 3, 8. *Luke* 6, 25.

The seventh hinderance of Piety.

Fleres, si scires unum tua tempora mensem: Rides, quum non fit forsitan una dies. *Thomas Morus.*

7. And lastly, *The hope of long life:* for, were it possible that a wicked liver thought this yeere to bee his last yeere: this moneth his last moneth: this weeke, his last weeke: but that he would change and amend his wicked life? No verily, he would use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to live in ease, mirth and fulnesse*; when hee had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thread of their life is already almost drawne out to an end. So *Ieremy* [a] ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end.*

Luke 12 19,20.

[a] *Lam.* 1,9.

[b] *Iob* 14,1.

Quotidie morimur, quotidie enim demitur pars vitæ. & tunc quoq; cum crescimus, vita decrescit. *Vives.*

The longest space betwixt a mans comming by the wombe & going by the *grave*, is but *short:* for, [b] *Man that is borne of a Woman, hath but a short time to live.* He hath but a *few dayes*, and those full of nothing, but *troubles.* And, except the *practice of Piety*, how much better is the state of the child that yesterday was *baptized*, and to day is buried, then *Methusalems* who lived nine hundred sixty nine yeeres, and then died; of the two, happier the *Babe*; because hee had lesse *sinne*, and fewer *sorrowes*. And what now re-

mai-

maines of both, but *a bare remembrance*? What truſt should a man repoſe in long life? ſeeing the whole life of man is nothing but a lingring death? ſo that as the Apoſtle proteſts, *a man dyeth daily*. 1 Cor. 16, 31.

Harke in thine eare, O ſecure fellow; thy life is but a puffe of breath in thy noſtrils, truſt not to it. Thy *Soule* dwels in a houſe of clay, that will fall, ere it be long; as may appeare by the *dimneſſe* of thy *Eyes*, the *deafneſſe* of thy *Eares*, the *wrinkles* in thy *Cheekes*, the *rottenneſſe* of thy *Teeth*, the *weakenes* of thy *Sinewes*, the *trembling* of thy *Hands*, the *Kalender* in thy *bones*, the *ſhortneſſe* of thy *ſleepe*, and every *gray haire*, as ſo many *Summoners*, bids thee prepare for thy *long home*. Come, let us in the meane while walke to thy Fathers coffin; breake open the lidde: ſee here, how that *Corruption is thy Father, and the Worme thy Mother and Siſter*: ſeeſt thou how theſe are? ſo muſt thou bee e're long, Foole! thou knoweſt not how ſoone. Thy *Houre-glaſſe* runneth apace, and in all places; *Death* in the meane-while waiteth for thee. Iſay 2, 22. Iob 17, 14.

* The whole life of man (ſave what is ſpent in Gods ſervice) is but a foolery: for a man lives *forty yeeres*, before hee knowes himſelfe to bee a *foole*? and by that time hee *ſeeth* his *folly*, his *life is finished*. * Homo eſt fatuus uſque ad 40 annum deinde ubi agnovit ſe eſſe fatuum, vita conſumpta eſt. *Luther.*

Harke (*Husbandman*) before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: and *Death* will cut thee downe with his *sickle*. Harke (*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, & trade no longer. Harke (most *grave Iudge*) within a *few Termes* the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe *thy selfe* to be judged. Harke (*Oman of God*) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, * will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest under thy feet. Harke (*thou that now readest this Booke*) assure thy selfe, ere it bee long, there will bee but *two holes*, where now thy *two* eyes are placed; & others shall reade the truth of this lesson upon thy *bare skull*, which now thou readest in this *little Booke*. How soone I know not, but this I am sure of: that [a] *thy time is appointed*, *thy* [b] *moneths are determined*, *thy* [c] *dayes are numbred*, and thy very [d] *last houre is limited*; beyond which thou shalt not passe. For then, the [e] *first borne of death*, mounted on his [f] *pale Horse*, shall alight at thy doore; and (notwithstanding all thy *Wealth*,

* Mors Sceptra ligonibus æquat.

a *Iob* 14, 14.
b *Iob* 14, 15.
c *Psal.* 90, 11. *Dan.* 5. 26. Stat sua cuique dies, *Virg.*
d *Iob* 13, 1, & 11, 9.
e *Iob* 17, 23.
f *Apoc.* 6, 8.

thy

thy *Honour*, and the *teares of thy dearest friends*) will cary thee away *bound hand and foote*, as his prisoner, and keepe thy body under a *Loade of Earth*, untill that day come, wherein thou must bee brought forth, to *receive according to the things which thou hast done in that body, whether it bee good or evill.* Oh, let not then the *false hope* of an uncertaine long life hinder thee from becomming a *present practizer of* Religious Piety. God offereth grace to *day*, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitency*, ere ever they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sinne breeds hardnes of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

2 Cor. 5, 10,

b Psal. 65. Heb. 3. Pœnitenti veniam spopondit, sed vivendi in crastinum non spopondit, Chrysc.

A *wise man* being to goe a farre & foule journey, will not lay the heavyest burthen upon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? It is wisedome for him that is to saile a long and dangerous

Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri. Sen. Heb. 3. 13.

voyage, to lye playing and sleeping, whilest the *winde* serveth, and the *Sea* is calme, the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the Sea *raging*, the Ship *rotten*, the Pilot *sicke*, and the Saylors *languishing*? Therefore, *O sinfull Soule*, begin now thy conversion to GOD, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those [a] *yeers* draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the [b] *first borne*; and the [c] *first fruites*; and those to bee offered unto him without delay. So just [d] *Abel* offered unto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should bee *first*, and *best* served. All Gods servants should therefore [e] *remember to serve their Creator in the dayes of thy youth*: and [f] *early* in the morning like *Abraham*, to sacrifice unto God the *young Isaac* of their age: [g] *Ye shall not see my face*, (saith *Ioseph* to his brethren) *except you bring your younger brother with you*. And how shalt thou looke in the face of *Iesus*, if thou givest thy *younger yeeres* to the Divell, & bringest him nothing but thy (blinde, lame, and decrepit *old age? Offer it unto thy Prince*, saith [h] *Malachie*; If hee will not accept such an one to serve him; how shall the *Prince* of *Princes*

a *Eccl.* 12.
b *Exod.* 13, 2.
c *Exod.* 22, 29.
d *Gen.* 4, 4.
e *Eccl.* 12.
f *Gen.* 22, 3.
g *Gen.* 43, 3.
h *Mal.* 1, 8.

admit

admit such an one to bee his servant? If the a *King of Babel* would have *young men (well favoured, and such as had ability in them) to stand in his Palace*; shall the *King of Heaven* have none to stand in his Courts, but the *blinde* and *lame*, such as the soule of *David* hated? Thinkest thou, when thou hast served Satan with thy *prime yeeres*, to satisfie God with thy dotage? Take heede, lest God turne thee over to thy *old Master* againe: that as thou hast all the dayes of thy life done his *worke*: so hee may in the end pay thee thy *wages*. Is that a fit time to undertake by the *serious* exercises of repentance (which is the *worke of works*) to turne thy *sinfull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy sin will wax stronger, thy *strength* wil grow weaker, thy *Conscience* will clogge thee, *paine* will distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy *self*, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may bee thou shalt be taken with a *dumbe*

a *Dan.* 1, 4. 2 *Sam.* 5, 8.

palsie,

palsie, or such a *deadly senslesnesse*, that thou shalt neither *remember God*, nor thinke upon *thine owne* estate. And doest thou not well deserve, that God should forget to save thee in thy death, who art so unmindfull now to serve him in thy *life*? The *feare of death* will drive many at that time, Matth. 7,22. to cry, *Lord, Lord:* but Christ protesteth; that *hee will not then know them for his*. Heb. 12,17. Yea, many shall then (like *Esau*) *with teares seek to repent; and yet finde no place of repentance*. For man hath not *free-will* to repent when hee will, but when *God will* give him grace: and if mercy shewed her selfe so inexorable, that she would not open her gates Matth. 25,11. to so *tender* Suiters as *Virgins*; to so earnest suters as *knockers*, because they knocked *too late*: How thinkest thou, that shee will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sinne, till sinne first leave thee, and didst never yet knock with thine *owne fists* upon the *brest* of a penitent heart? And justly doth her *Grace* deny to open the *Gates of Heaven*, when thou knockest in thine *adversity*, who in thy *prosperity* Apoc. 3,10. wouldest not suffer Christ, whilest he knocked, to enter in at the doore of thy Heart. Trust not either late repentance, or long life: *not late repentance*; because it is much to be feared, lest that the repentance which the

feare of death enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceived *others* in this life, may deceive himselfe in his death. God accepteth none but *Free-will Offerings*: and the repentance that pleaseth him, must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall upon the necke of youth: and as nothing is more sure then death, so nothing is more uncertaine then the time of *dying*. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious livers*, either with the *sword, intemperateneſſe, luxury, surfet*, or some other fearefull manner of *sickeneſſe*. Majest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thousand* that takes thy course, doth ever attaine unto it? *Let Gods Holy Spirit* moove thee not to give thy selfe any longer, *to eate and drinke with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, & in an houre that thou art not aware off, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth.* But if thou loveſt a *long life*; feare God, and long for *life everlasting*. The longest life heere, when it comes to the period, will appeare

Nascentes morimur, finisque ab origine pendet. Et pubescentes juncta senecta premit, *Manil.*

Neqnities vitæ non sinit esse senem.

Matth. 27.49.

a *Deut.* 30, 16. *Prov.* 3 2. *Psal.* 3. 2. *Psa.* 34 11, &c

peare to have beene but as [b] *tale that is told*, [c] *vanishing vapour*, *a flitting* [d] *shadow*, a seeming [e] *dreame*, a glorious *flower*, growing and *flourishing in the morning*, *but in the evening cut downe and withered*: or like [ab] *Weavers shuttle*, which by *winding* here an there, swiftly *unwindeth* it selfe to an end. It is but a [i] moment, saith *S. Paul*. O then the madnesse of man! that for a *moment* of [k] *sinfull pleasures*, will hazard the losse of an [l] *Eternall weight of glory*!

These are the seven chiefe hinderers of Piety, which must bee cast out like [m] *Mary Magdalena* seven *Divels*, before ever thou canst become a *true practizer of Piety*: or have any sound hope to enjoy either *favour* from Christ by grace, or *fellowship* with him in *glory*.

b *Psal.* 90,9.
c *Lam.* 4,14.
d *Psal.* 109, 23.
e *Psal.* 67,5.
f 2 *Pet.* 1,24.
g *Psal.* 90,6.
h *Isa.* 38,12.
i 2 *Cor.* 4,17.
k *Heb.* 11,25.
l 2 *Cor.* 4,17.
m *Mark* 16,9. *Luke* 8, 2.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, *and Wormes meate*, *whose thoughts* are vaine, whose *deeds* are vile, whose *pleasures* have scarce beginning, whose *miseries* never know end: What wise man would incurre these *hellish torments*, though hee might by living in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*,

and

and *fine apparell* of *Dives*? for what should it availe a man (as our Saviour saith) *to win the whole World for a time, and then to lose his soule in Hell for ever?*

And seeing that likewise thou seest how great is thy *happinesse* in Christ; and how *vaine* are the *hinderances*, that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulnesse of sinne.* For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will one day proove the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (unwares) thine *impenitent heart.* Heb. 3, 12.

Sinne (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldest as carefully flye from sinne, as from a *Serpent*: for

I. *Sinne* did never any man *good*, and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

II. Sinne brought upon thee all the *evill crosses, losses, disgraces, and sicknesses* that ever befell thee. *Fooles* (saith *David*) by *reason of their transgressions, and because of their iniquities, are afflicted, Ieremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowfull?* The *Holy Ghost* answereth Psalm. 107, 17. Lam. 3, 30.

him;

him; *Man ſuffereth for his ſinne.* Hereupon the Prophet takes up that *doleſull out-cry* againſt ſinne, as the cauſe of all their miſeries, *Woe now unto us that ever wee have ſinned.* Lam. 5, 16.

III. If thou doeſt not ſpeedily repent thee of thy ſinnes, they will bring upon thee yet farre *greater plague, loſſes, croſſes, ſhame, and judgement*, then ever hitherto befell thee. Reade *Levi.* 29, 18, *&c. Deut.* 28, 15, *&c.*

IV. And laſtly, if thou wilt not *caſt off* thy ſinne; God (when *the meaſure of thine iniquity is full*) *will caſt thee off* for thy ſin: for as hee is juſt, ſo hee hath power *to kill and caſt into hell, all hardned and impenitent ſinners.* If therefore thou wilt avoid the *curſed* effects of ſinne in this life, & the eternall wrath due thereto in the world to come, and be aſſured that thou art not *one of thoſe*, who are given over to a *reprobate ſenſe*; *Let then* (O ſinner) *my counſell bee acceptable unto thee: breake off thy ſinnes by righteouſneſſe, & thine iniquities, by ſhewing mercy towards the poore: O let there* (at length) *bee an healing of thine errour. Nathan* uſed but one Parable, and *David* was converted: *Ionas* preached but once to *Ninivie*, and the whole City *repented*: Chriſt looked but *once on Peter*, & *he went out and wept bitterly.* And now, that thou art oft, and ſo lovingly entreated not by a *Prophet*, but by *Chriſt the Lord of Prophets:* yea, that

Gen. 15, 16.

Dan. 4, 24.

2 Sam. 12, 13. Ion. 3, 5 &c. Luk. 22 62.

that *God himselfe*, by his *Embassadors*, doth *pray thee to be reconciled unto him*, leave off thine adultery, with *David*, repent of thy sinnes like a true *Ninivite*; and whilest Christ looketh in mercy upon thee; leave thy *wicked corruptions*, and weepe bitterly for thine offences. 2 Cor. 5.20.

Content not thy selfe with that *formall religion*, which *unregenerated* men have framed to themselves, in stead of *sincere devotion*: for in the *multitude of opinions*, most men have almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enoug, because thou doest as the *most*, and art not so bad as the worst: No man is so wicked, that hee is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices:) But remember that *Christ* saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heaven*. Consider with thy selfe, how farre thou commest short of the *Pharises*, in *fasting*, *praying*, *frequenting the Church*, and *in giving of almes*. Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*; yet in *morall vertues*, and *honesty of life*, doe goe farre beyond thee. Where is then the life of Christ thy *Master*? and how far art thou from being a *true Christian*? If thou doest willingly Matt. 5 20.

yeeld to live in any one *grosse sinne*, thou canst not have a regenerated Soule; though thou reformest thy selfe like *Herod*, from *many* other *vices*. A true Christian must have respect to walk in the *truth* of his heart, in all the Commandements of God alike: for (saith *S. Iames*) *He that shall offend in one point of the Law* (willfully) *is guilty of all*. And *Peter* bids us *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without *repentance*: dreame not to goe to *Heaven* by any *neerer*, or *easier* way then Christ hath trayned unto us in his Word. The way to Heaven is not *easie* or *common*, but *strait* & *narrow*: yea *so narrow*, that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heaven*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all Gods *Saints* (whilest they here lived) knew well; when with so often *fasting*, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, & with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

Mark.6 10.
Iam 10.
1 Pet. 2,1.
Matt.7 11.
Matth. 19.23.
Mat.7. 14,& 22,14.
Luke 13,24.

If thou wilt not beleeve this truth; assure thee that the *Divell*, which perswades thee *now*, that it is easie to

attaine

attaine Heaven, will tell thee *hereafter*, that it is the hardeſt buſineſſe in the world. If therefore thou art deſirous to purchaſe *ſound aſſurance* of ſalvation of thy ſoule, and to goe the right and ſafe way to Heaven: get forthwith (like *a wiſe Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy converſation: that thou mayeſt be in *a continuall readeneſſe* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which, that thou mayeſt the better doe, let this be thy *daily practice*. *Matth. 25. 1. &c.*

How a private man muſt begin the morning with Piety.

AS ſoone as ever thou awakeſt in the *Morning*, keepe the *doore* of thy *heart* faſt ſhut, that no *Earthly thought* may enter, before that God be come in firſt: and let him (before all others) have the [a] *firſt place* therein. So all evill thoughts either will not *dare* to come in: or ſhall the eaſier be *kept* out: and the heart will more ſavour of *piety* and *godlineſſe* all the day after. But if thy heart bee not (at thy firſt waking) filled with ſome meditations of God and his Word; and dreſſed like the *Lampe* in the Tabernacle, every Morning & Evening, with the *Oyle Olive of Gods Word*; and perfumed with the ſweete *Incenſe of Prayer*: *Satan* will attempt to fill it with worldly

[a] Primitiæ oris & cordis Deo offerendæ Amb. in *Pſal.* 119. *Exo.* 27 20, 21. *Exod.* 36, 7. *Pſalm.* 141, 2.

cares, or fleshly desires, so that it will grow unfit for the *service* of *God*, all the day after sending forth nothing, but the *stench* of *corrupt* & *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore every dayes worke, with *Gods Word* and Prayer. And offer up unto God upon the *Altar* of a [a] *contrite* heart, the [b] *groanes* of thy *spirit*, and the [c] *calves of thy lips*, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say unto him thus:

[a] *Psal.* 51. [b] *Rom.* 8. [c] *Hos.* 13, 1.

A short Soliloquie, when one first wakes in the Morning.

Psalm. 130, 6. *Psalm.* 67, 1.

MY soule waiteth on thee: O Lord, more then the Morning watch watcheth for the Morning: O God, therefore bee mercifull unto me, and blesse me, and cause thy face to shine upon me, fill me with thy mercy this morning, so shall I rejoyce and bee glad all my dayes.

Meditations for the Morning.

Psalm. 99, 14. 2 *Thes.* 1, 10. *Iude v.* 14. *Phil.* 3, 21. *Matth.* 13, 43. & 17, 2. *Luke* 9, 31.

Then Meditate,

HOw Almighty God can (in the *Resurrection*) as easily *raise* up thy body out of the *Grave*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the sleep of *Nature*. At the dawning of which *Resurrection* day, *Christ shall come to bee glorified in his Saints*: and

every

every one of the bodies of the *thousands* of his *Saints* (being *fashioned* like unto his *glorious* body) shall *shine* as *bright* as the *Sun*. All the *Angels* shining likewise in their glory. the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead* excelling it. If the rising of one Sunne, make the morning skie so *glorious*; what a bright shining and glorious Morning will that bee, when so many *thousand thousands* of bodies, far *brighter* the the *Sunne*, shall appeare and accompany Christ with his glorious *traine*, comming to keepe his generall *Sessions* of *Righteousnesse*, & to judge the wicked *angels*, and all ungodly *men*? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse & glory of that day, which is properly termed the *Resurrection of the just*. Beasts have *bodily* eyes to see the *ordinary* light of the day: but endevour thou with the *eyes of Faith*, to foresee the glorious light of this *Day*.

Acts 17,31. 1 Cor. 6,3. Iud. v. 19. Luke 14,14.

1 Pet. 5,8. Iob 17. Iob 1, 10. Psalm. 121. Psa. 43 7. and 19,11. Gen. 32,1,2 2 King 6,16.

II. That thou knowest not how *neere* the evill *spirit* (which *night & day like a roaring Lyon, walketh about seeking to devoure thee*) was unto thee whilest thou sleepest, and wast not *able* to helpe thy selfe: and that thou knowest not what mischiefe hee would have done to thee, had not *God judged* thee and thine, with his ever-waking *providence*

vidence, & guarded thee with his holy and blessed *Angels*.

Luk. 22 61, 62.

III. If thou neareſt the *Cocke* crow; remember *Peter*, to *imitate* him: and call to mind that *Cocke-crowing* ſound of the laſt *Trumpet*, which ſhall waken thee from the dead. And conſider in what caſe thou art, if it founded *now*: and become ſuch, as thou wouldeſt wish to bee *then*, leſt at that *day* thou wilt wish, that thou hadſt never ſeene *this*: yea, curſe the day of thy *naturall birth*, for want of being new borne by *ſpirituall* grace. When the *Cocke* crowes, the *Thiefe* deſpaires of his hope, and gives over his nights enterprize: ſo the *Divell* ceaſeth to tempt or attempt any further, when hee heares the devout Soule, wakening her ſelfe with Morning prayer.

Ier. 10, 14. *Ioh.* 3, 1 *Tit.* 3. 5

Gallo canente, ſuas Latro relinquit Indias, &c. *Amb. Hexam lib.* 5. *cap.* 14.

IV. Remember that Almighty God is about thy bed, & ſeeth thy downe-lying, and thy upriſing, underſtandeth thy thoughts, and is acquainted with all thy wayes. Remember likewiſe, that his *Holy Angels*, who guarded and watched over thee all night, doe alſo behold how thou wakeſt & riſeſt. Doe all things therefore as in the awefull *preſence* of God, and in the ſight of his Holy *Angels*.

Pſalm. 139, 2, 3.

Gen. 32, 55. & 32, 1, 2. *Pſa.* 91 *ſ.* 11. *Acts* 12, 12.

V. As thou art putting on thine apparell, remember, that they were firſt given as coverings of ſhame,

being

being the filthy effect of sinne: and that they are made but of the offalls & excrements of dead beasts. Therefore whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to bee *proud* of them: that thou hast great cause to bee humbled at the sight and wearing of them; seeing the *richest apparell* are but fine covers of the foulest shame. Meditate rather; that as thine apparell serves to *cover* thy shame, & to *fence* thy body from cold: so thou shouldest be as carefull to cover thy *Soule* with that *wedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints:* Last, whilest wee are richly *apparelled* in the sight of *men*, wee bee not found to walke *naked*, (so that all our filthinesse bee seene) in the sight of *God*. But that with *his righteousnesse* (as with a *Robe*) wee may cover our selves from perpetuall shame, and shield our soules from that fiery cold that will procure infernall weeping, *& gnashing of teeth*. And withall consider, how blessed a people were our *Nation*, if every *silken sute* did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them hee should receive greatest *inward thankes*. But if it proove otherwise; their reckoning

Matth. 22.11. Rom. 13,14. 1 Cor. 1,30. Phil.3, 9. Apoc. 19,18. Eph.4. 24. Apoc. 16,15.

Matth. 22,13.

will proove the heavier in the day of their *Accounts*.

Luk. 12 48. *Lam.* 3. 23. *Psalm.* 19, 5.

VI. Consider, how Gods *mercy* is renewed unto thee every morning, in giving thee (as it were) a *new life*: & in causing the *Sun*, after his unceſſant race, to riſe againe to give thee *light*. Let not then his glorious light burne in vaine: but prevent rather (as oft as thou canſt) the *Sunne-riſing*, to give God *thankes*: & kneeling down at thy bed-ſide, ſalute him at the *day-ſpring* with ſome devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confeſſion of thy *ſins*: the pardon of all thy faults, a thankesgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *ſelfe*, & all that doe belong unto thee.

Wiſd. 15, 20.

Brieſe directions how to reade the Holy Scriptures, once every yeere over, with eaſe, profit and reverence.

BVt for as much, that as *Faith* is the *ſoule*, ſo *reading* and *meditation of the Word of God*, are the *Parents* of *prayer*. Therefore before thou praieſt in the Morning, firſt, reade a *Chapter* in the Word of *God*, then meditate a while with thy ſelfe, how many *excellent things* thou canſt remember out of it:

As firſt, what good counſel or exhortations to *good workes* & to *holy life*.

Secondly, what threatnings of *Iud-*

gements,

gements, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God *promiseth to Patience, Chastity, Mercy, Almes-deeds, Zeale* in his Service, *Charity, Faith*, and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings hee hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine owne heart, and read not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heaven* unto thee: for *whatsoever is written, is written for our learning*, Rom. 15, 4.

Sixtly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices:* assuring thy selfe, that if *such sinnes* (as thou readest there) bee found in thee without repentance, the like plagues will fall upon thee: but if thou doest practice the like *Piety and vertuous deedes, the like blessings* shall come unto thee and thine.

In a word, apply all that thou readst

in holy Scripture, to one of these 2 heads chiefly; either to confirme thy *faith*, or to increase thy *repentance*: for as † *Sustine & Abstine*, *Beare & Forbeare*, was the Epitome of good Philosophers life: so *Crede & Respisce*, *Beleeve and Repent* is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed & comfort thy soule than *five* read and run over without marking their scope or sense, or marking any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters everie day: *one* in the *Morning*, *another* at *Noone*, & the *third* at *Night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgy* appoints for morning and evening prayers) thou shalt read over all the *Canonicall* * Scripture in a *yeere*, except sixe Chapters, which thou maist adde to the *taske* of the last day of the yeere. The reading of the Bible in order, will help the better to understand both the *Historie* and *scope* of the holy *Scripture*. And as for the a *Apocripha*, being

† Epicteti dict.

* In the Canonicall Bookes of the old Testament there are 931 Cha. but distributing the 150 Psalmes into 60 parts, thou shalt find but 841. which beeing added to 260, (the number of the Chap. in the new Testament) will amount to 1101 dividing which by three into 365 (the number of the dayes of the yeere) there will remaine but six which thou mayest dispose of as is prescribed.

a Hos 22 libro lege, cum Apocryphis vero nihil habeas negotii: has tantum studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum iis filius Ecclesiæ non transgrediaris illius terminos: Ac veteris Testamenti (ut dictum est) 22 meditare lib. Cyril. Hier. Catec. 4.

but penned by *mans ſpirit*: thou mayeſt reade them at thy pleaſure: but beleeve them ſo farre as they agree with the Canonicall Scripture, which is indited by the *Holy Ghoſt*.

But it may bee thou wilt ſay, that thy *buſineſſe* will not admit thee ſo much time, as to reade *every Morning* a Chapter, &c. *O Man*, remember that thy *life* is but *ſhort*, and that *all this buſines* is but for the uſe of this *ſhort life: but ſalvation or damnation is everlaſting!* Riſe up therefore every morning, by ſo *much time* the earlier: defraud thy *foggy flesh* of ſo much *ſleepe*, but robbe not thy ſoule of her *food*, nor God or his ſervice: & ſerve the *Almighty* duely, whileſt thou haſt *time* and *Health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of* [a] *holineſſe*, whereof he warneth us by repeating ſo often, [b] *Be ye Holy, for I am Holy*. And when he *devoured* with a ſudden fire, *Nadab* and *Abihu*, for offering unto him incenſe, with [c] *ſtrange fire*, (like thoſe now a daies, who offer Praiers from hearts fraught with the fire of *luſt* & *malice*) the Lord would give no other reaſon of his *Iudgements* but this, *I will be ſanctified in them that come neere mee.* As if hee ſhould have ſaid; If I cannot bee ſanctified by *them* who are my ſervants, in ſerving mee with

[a] *Exod.* 26,36.
[b] *Lev.* 21,44, & 19, 2, *and* 20,7. 1 *Pet.* 2 5.
[c] *Lev.* 10,2.

Verſ. 3.

that

that Holineſſe that they should; I will bee ſanctified *in them*, by confounding them with my juſt Iudgements, which their lewdnes doth deſerve. God therefore cannot abide any wilfull uncleanneſſe, or filthineſſe in them who ſerve him: inſomuch that he commanded the Iſraelites, that whē they were in *Campe* againſt their Enemies, they should digge a hole with a *paddle*, and cover their *excrements*: his reaſon is, *For the Lord thy God walketh in the middeſt of thy Campe to deliver thee, and to give up thine enemies before thee: therefore thy Hoaſt shall be holy, that hee ſee no filthy thing in thee, and turne away from thee.*

Deut. 23, 13 14.

If hee will have men to be ſo holy in time of Warre in the Field: how much more holines expecteth hee at our hands, in time of peace, in our houſes? Therefore ſaith *Zophar in Iob*: *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacles.* For as *Eſay* ſaith; *If there be any uncleanneſſe in our hand:* (that is, *any ſin whereof wee have not repented*) *though wee ſtretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not heare our Prayers.* Therefore, before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſinne: and that thy minde

Iob 11 13, 14.

Iſa. 1, 15.

is *resolved* (thorow the assistance of his grace) to amend thy faults. And then having washed thy selfe, and adorned thy body with *apparell*, which beseemeth thy calling, and the Image of God, which thou beareſt, shut thy chamber doore, and kneele downe at thy bed-side: or some other convenient place: and in reverent manner lifting up thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soule*; offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words:

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose glory the very *Heaven of Heavens* is not able to containe: looke downe from Heaven, upon mee thine unworthy servant, who heere prostrate my selfe at the *foot-stoole* of thy *throne of Grace*. But looke upon me, O Father, through *the merits and mediation of Iesus Christ, thy beloved Sonne, in whom only thou art well pleased*. For of my selfe I am not worthy to stand in thy presence, or to speake with mine *uncleane lips* to so holy a God as thou art. For thou knowest that in *sinne I was conceived* & borne,

1 *King.* 1, 27.

Psalm. 132, 17.

Heb. 4. 16.

Dan. 9, 18.

Matth. 3, 17.

Isa. 3. 5

Psal. 51 5,

borne, & that I have lived ever since in iniquitie: so that I have broken all thy Holy Commandements by sinnefull *motions*, uncleane *thoughts*, evill *words*, and wicked *workes*: *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

Gen. 6. 5. Matth. 15, 19. & 12, 34. Ps. 140 1, 2. Dan. 9, 10. Dan. 9, 11. Levit. 26, 14, &c.

[Here thou mayest confesse unto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart confesse unto thee, &c.*]

Deut. 27, 26. Dan. 9, 11. Gal. 3, 10.

And for these my sinnes, O Lord, I stand here guiltie of thy *Curse*, with all the miseries of this life, and everlasting torments in *Hell-fire*, when this wretched life is ended, if thou shouldst deale with me according to my deserts. Yea, Lord, I confesse, that it is *thy mercy which endureth for ever, and thy compassion which never failes:* that is the cause that I have not beene long agoe *consumed*. *But whith thee, O Lord, there is mercy, and plenteous redemption.* In the multitude therefore of thy *mercie*, *and confidence in Christs merits*, I intreat thy divine Majestie, that thou wouldest not *enter into Iudgement with thy Servant, neither*

Esd. 9, 13. Lam. 3, 22. Psalm. 130, 4. Psalm. 5. 7. Psalm. 13, 7. Psalm. 143, 2.

bee

bee extreme, to marke what I have hitherto done amisse: for if thou doest, then *no flesh can bee justified in thy sight*; not any living stand in thy presence. But bee thou mercifull unto me, and *wash away all the uncleanneſſe of my ſinne*, with the merits of that precious Blood, which *Ieſus Chriſt* hath shed for me. And seeing that hee hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliver mee from my *ſins*, and from all those *Iudgements*, which hang over my head, as due unto me for them: And separate them *as farre from thy presence, as the East is from the West*: bury them in the *buriall of Christ*; that they may never have power to rise up against me, to shame me in this life, or to condemne mee in the *World* which is to come. And I beseech thee, O Lord, not onely to wash away my sinnes, with the blood of thine Immaculate *Lambe*; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more & more killing my sinne, in the *power* and *practice* thereof: so that I may with more freedome of *mind* and liberty of *will*, serve thee the *everliving God, in righteouſneſſe & holineſſe this day*. And give mee grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to bee

Ezek. 36, 25. 1 Ioh. 1 9.

Gal. 3, 13.

Psalm. 103, 12.

Col. 2. 12. 13. Ephes. 2 5, 6.

Ioh. 1, 29. Psa. 51 7, 10.

Gal. 4, 24, 25.

Luk. 2, 74, 75.

thy

thy *faithfull* and *unfained* ſervant unto my lives end: that when this *mortall life* is ended, I may be made a partaker of *immortality*, & everlaſting happineſſe in thy heavenly Kingdome. In the meane time, O Lord, whileſt it is thy bleſſed will & pleaſure, that I may continue to ſpend and end that *ſmall number* and remnant of daies, which thou haſt appointed for me to live in this *valley* of miſery: *Teach me ſo to number my dayes, that I may apply my heart unto wiſedome*, and as thou doeſt adde daies unto my life; ſo, good Lord, I beſeech thee, adde *repentance and amendement* to my daies; that as I grow in *yeers*, ſo I may increaſe in *Grace* and favour with thee, and all thy people. And to this end, give unto mee a ſupply of all thoſe graces, which thou knoweſt to bee wanting in me, and *neceſſary* for me, with an encreaſe of all thoſe good gifts, wherewith thou haſt already endowed me: that ſo I may bee the better *enabled* to leade ſuch a *godly life and honeſt converſation*: as that thy name may thereby be glorified, others may take good example by me, and my *ſoule* may more cheerefully feed on the peace of a good conſcience, and be more replenished with the joy of the *Holy Ghoſt*. And heere, O Lord, according to my bounden duty, I give thee moſt humble & heartie thankes.

Matth. 24, 13.

Pſa. 90 12.

Rom. 14, 17.

for all those blessings, which of thy goodnesse thou hast bestowed upon mee. And namely, for that thou hast of thy free love, according to thine eternall *purpose elected me, before the foundation of the World* was laide, unto saivation in *Iesus Christ*: for that thou hast *created* me after thine owne *Image*: and hast begun to restore that in mee, which was lost in our first Parents: for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of thy Gospel, and the receiving of thy *Sacraments*, to the knowledge of thy saving grace, and obedience of thy blessed wil: for that thou hast bought & *redeemed* me with the blood of thine *onely begotten Sonne*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast, by *Faith in Christ, freely justified* mee, who am *by nature the childe of wrath*: for that thou hast in good measure sanctified me by thy holy Spirit, and giveſt mee so large a time to repent, together with the meanes of Repentance. I thanke thee likewise, good Lord, for my *life, health, wealth, food, rayment, peace, prosperity and plenty*: and for that thou hast preserved mee this night, from all perils and dangers of *Body* and *Soule*, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my *bodie* from *sleepe*: so I beseech thee, waken *my*

Ephes. 1 4. *Mat.* 25 24. *Gen.* 9, 6. *Ephes.* 4 24. *Col.* 3, 10. *Rom.* 5 18. *Matth.* 23, 3. *Rom.* 1 16. *Rom.* 16. 25, 26. 1 *Pet.* 2 18, 19. *Apoc.* 5. *Rom.* 3 28. *Gal.* 2, 16. *Ephes.* 1, 3. 1 *Cor.* 6 11. 1 *Pet.* 1, 2. 2 *Pet.* 3 9. *Ephes.* 5 13.

ſoule from ſinne and carnall ſecuritie: and as thou haſt cauſed the Light of the *day* to shine in my bodily eyes: ſo, good Lord, cauſe the light of thy *Word* and *Holy Spirit*, to *illuminate my heart:* and give mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endevour to keepe faith and a cleere conſcience towards thee, and towards al men*, in al my thoughts, words, and dealings. And ſo, good Lord, bleſſe all my *ſtudies* and *actions*, which I shall take in hand this day, as that they may tend to thy *glory*, the good of others, and the comfort of mine owne ſoule and conſcience in that day, when I shall make my final *Accounts* unto thee for them. O my God, keepe thy *ſervant*, that I doe no evill unto any man this day: and let it bee thy bleſſed Will, not to ſuffer the *Divell*, nor his wicked *angels*, nor any of his evill members, or my malicious enemies, to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over mee, *for good, and not for evill:* and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety, in my going out and comming in, as thou *haſt promiſed* they should doe about them that feere thy name. For *into thy hands, Father, I doe here commend my ſoule*, and

Luk. 16 17.
Phil. 2, 15.
Acts 24, 16.
2 Cor. 5, 15.
Zach. 3 2.
Pſalm. 34, 7.
Pſalm. 91, 11.
Pſalm. 31, 5.
Luk. 23 47.

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body, my actions, and all that ever I have, to bee guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailty*, *forget thee*; yet Lord, I beseech thee, doe thou *in mercy remember mee*. And I pray not unto thee, *O Father*, for my selfe alone, but I beseeeh thee also be mercifull unto thy whole Church and chosen people, whersoever they live upon the face of the earth. Defend them from the rage and tyrannie of the *Divell*, the *World*, and *Antichrist*. Give thy Gospell a free and a joyfull passage thorow the *World*, for the conversion of those, who belong to thine *Election* and *Kingdome*. *Nehem.* 13,31.

Blesse the *Churches* and *Kingdomes* (wherein we live) with the cõtinuance of *Peace*, *Iustice*, and *true Religion*. Defend the KINGS & QVEENES *Majesties* from all their enemies, and grant them a long life; *in health*, & all happinesse to *raigne* over us. Blesse the *Prince Charles*, the *Princes Palatine* of *Rhene*, and the *gracious* Lady *Elizabeth*, their mother, Encrease in them all *Heroicall gifts*, and *Spirituall graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobilitie: Bishops*, *Ministers*, *Pſalm.* 51,18, 29. *Iſay* 39 8. *Pſalm.* 72,15. 1 *Tim.* 2,2. *Haſt.*6, 10. 1 *Tim.* 2,2.

niſters, and *Magiſtrates* of this Church and Commonwealth, to governe the *Common in true Religion, Iuſtice, Obedience, and tranquillity*. Be mercifull unto all the Brethren which feare thee, and call upon thy name. And confort as many among them as are ſicke and confortleſſe in body, or in minde: eſpecially, be favourable to all ſuch as ſuffer any trouble or perſecution for the teſtimonie of thy truth, and holy *Goſpell*: And give them a gracious *deliverance* out of all their troubles, which way it ſhall ſeeme beſt to thy *wiſedome*: for the glory of thy *Name*, the further enlarging of the Truth, and the more ample increaſe of their owne comfort & conſolation. Haſten thy comming, O bleſſed *Saviour*, and end theſe *ſinfull* daies. And give mee grace, that like a *wiſe Virgin*, I may be prepared with *Oyle* in my Lampe, to meete thee the ſweete *Bride-groome* of my Soule, at thy comming: whether it be by the day of death, or of *Iudgement*: And then, Lord Ieſus, come when thou wilt: *even Lord Ieſus come quickely*. Theſe, and all other Graces, which thou knoweſt needfull and neceſſary for me, this day & evermore, I humbly begge and crave at thy hands, O Father: giving thee thy glorie, in that forme of Praier which *Chriſt* himſelfe hath taught me to ſay unto thee:

Iam. 5 15.

Heb. 1, 13. 1 Cor. 10, 13. 2 Tim. 2, 9. 2 Cor. 1 6, &c.

Marc. 25, 12. &c.

Apoc. 22, 20.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations to ſtirre us up to Morning Prayer.

IF, when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* prayers, or elſe to *cut* them ſhorter: meditate, that Prayer is thy *ſpirituall ſacrifice, wherewith God is well pleaſed:* And therefore it is ſo diſpleaſing to the *Divell*, and ſo irkſome to thy *flesh*. Bend therfore thy *Affections*, will they, nill they to ſo holy an exerciſe: aſſuring thy ſelfe, that it doeth by ſo much the more pleaſe *God*, by how much the more it is unpleaſing to thy *flesh*. Heb. 13 15, 16.

2. Forget not how the *holy Ghoſt* puts it downe as a ſpeciall *note* of reprobates: *They call not upon the Lord: They call not upon GOD.* And when *Eliphaz* ſuppoſed that *Iob* had caſt *of the feare of God*, and that *God had caſt* Iob *out of his favour*; he charged him that he *reſtrained prayer before God:* making that a ſure note of the one, and a ſufficient cauſe of the other. On the other ſide, that God hath promiſed, that *Whoſoever ſhall call on his name, ſhall bee ſaved.* It is certaine, that he who maketh no conſcience of the dutie of prayer, hath no *grace* of the holy *Spirit* in him. For the Spirit of *grace* and of Pſalm. 14, 4. Pſa. 53 4. Iob 15 14. Rom. 10, 13. Zach. 12, 10.

prayer, are one: and therfore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and evening) pray unto God: it is ſure, that hee hath his *meaſure* of *grace* in this world: & he ſhall have his *portion of glory* in the life which is to come.

3. Remember, that as loathing of meate, and painfulneſſe of ſpeaking, are two ſymptoms of a ſicke bodie: ſo irkeſomeneſſe of praying, when thou talkeſt with God, and *careleſneſſe* in hearing, when God by his *Word* ſpeaks unto thee: are two *ſure ſignes* of a ſicke ſoule.

4. Call to minde the *zealous* devotion of the Chriſtians in the *Primitive Church*: who ſpent many whole nights and vigils in watching and praying for the forgivenes of their ſins, and that they might bee found readie at the comming of *Chriſt*. And how that *David* was not content to *pray at Morning*, *at Evening and at Noone:* but hee would alſo *riſe up at Mid-night*, *to pray unto God*. And if Chriſt did chide his Diſciples, becauſe they would not watch with him one houre in praying; what chiding doeſt thou deſerve, who thinkeſt it too long to continue in Prayer but one quarter of an houre? If thou haſt ſpent divers houres in ſeeing a vaine Maske, or a Play; yea, whole dayes and nights in *carding* and *dicing*, to pleaſe thy *flesh*; bee

Pſalm. 55, 16. 17. Pſalm. 119. 164. Matth. 26, 40.

ashamed

ashamed to thinke a Prayer of a quarter of an houre long, to bee too long an exercise for the Service of God.

5. Consider, that if the *Papists* in their blinde superstition, doe in an unknowne, and therefore [a] *unedifying* Tongue, (fit onely for the children of [b] *mysticall Babylon*) *mutter* over upon their [c] *Beades*, every morning & evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Iudgement against thee, professing thy selfe to bee a true Worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantitie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speake to God as well in his owne *holy Words*, as in thine owne *native language*. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout, than thou in the *sincere* worshipping of the true and [d] *onely God*: And indeed, a prayer in private devotion, should be one [e] *continued speech*, rather than *many broken fragments*.

6. Lastly, when such *thoughts* come into thy Head, either to keepe thee

a 1 *Cor.* 14, 15, *and* 16, 26, 27.
b *Gen.* 11, 7, 9 *Apoc.* 17, 5.
c *A superstition.* Qui filo insertis numerant sua murmura baccis. *Mant. Alphons. lib.* 4.
d *John* 17, 3.
e Vox continuata, non cõcisa, ut battologia vitetur, *Perkin. Deunic. ration. conci. cap.* 10

from Prayer, or to *distract* thee in *praying*: remember that those are the *Fowles* which the *evill One* sends to devoure the good *Seede*, and the *carkasses* of thy spirituall Sacrifices: but endeavour, with *Abraham to drive them away*. Yet notwithstanding, if thou perceivest at some times, that thy spirits are *dull*, and thy mind not *apt* for *Prayer*, and holy devotion: strive not *too much* for that time; but *humbling thy* selfe at the *fence* of thy infirmitie and dulnesse, knowing that GOD accepteth the *willing mind* (though it be oppressed with the *heavinesse of the flesh*) endeavour the *next* time to *recompence* this dulnesse, by *redoubling* thy zeale, and for the time *present*, commend thy soule to God, in this or the like short Prayer:

Mat. 13 4, 19.

Gen. 15 11.

Matth. 26. 41. 1 Cor. 8 12.

Another short Morning Prayer.

O Most gracious *God*, & mercifull *Father*, I thine unworthy *Servant*, doe here acknowledge, that as I have beene *borne in sinne*, so I have *lived in iniquity*, and broken *every one* of thy Commandements, in thought, word, and deede; following the *desires* of mine owne will, and *lusts* of my flesh, not caring to be governed by thy Holy *Word* and *Spirit* and therefore I have justly deserved all shame and miserie in this life, and everlasting *condemnation* in *Hell-fire*, if thou shouldest but

deale

deale with mee, according to thy Iuſtice, and my deſert. Wherefore, O Heavenly Father, I beſeech thee, (for thy Son Ieſus Chriſt his ſake, and for the merits of that bitter death and bloody paſſion, which I beleeve that hee hath ſuffered for mee) that thou wouldeſt pardon and forgive unto me all my ſins, and deliver me from the ſhame and vengeance, which is due unto mee for them. And ſend thy Holy *Spirit* into my heart, which may aſſure me, that thou art my *Father*, & that I am thy *childe*, and that thou loveſt me with an unchangeable love: & let the ſame thy good Spirit leade mee in thy *truth*, and *crucifie* in mee more and more, all worldly and carnall *luſts*, that my ſinne may more & more *dye* in mee: and that I may ſerve thee in *unfained* righteouſneſſe and holineſſe *this* day, & all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Chriſt*) bee made a partaker of everlaſting glory in thy heavenly Kingdome. And heere, O Lord, from the bottome of my heart, I thanke thee for all thy *bleſſings*, which thou haſt beſtowed upon my ſoule and body: for *electing* mee in thy *love*, *redeeming* me by thy *Sonne*, *ſanctifying* mee by thy *Spirit*, and *preſerving* me from my *youth* up, untill this *preſent* day and houre, by thy moſt gracious *providēce*.

I thanke thee moſt eſpecially, for that thou haſt defended me *this Night*, from all perils and dangers, and haſt brought mee ſafe to the *beginning* of this day. And now (good Lord) I beſeech thee, keepe mee this day from all evill, that may hurt me, and from falling to any groſſe *ſinne* that should offend thee: Set thy feare before mine eyes, and let thy Spirit ſo rule my heart, that all that I shall *thinke*, *doe*, or *ſpeake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conſcience. And to this end, I commend my ſelfe, and all my waies & actions, together with all that doe belong unto me, unto thy gracious *direction* and *protection*; praying thee to keepe both them and me from all evill, and to give a bleſſing to all our honeſt *labours* and *endeavours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichriſt: Preſerve our gracious King from all conſpiracies and treaſons: grant him a long and proſperous Raigne over us. Bleſſe our gracious Queene *Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely iſſue: endew thē with thy grace, and defend them from all evill. Bleſſe all our *Miniſters* and *Magiſtrates* with thoſe graces and gifts, which thou knoweſt *neceſſary* for their places. Be favourable to all that feare thee, and

tremble

tremble at thy judgements: comfort all those that are *sicke* and *comfortlesse*, Lord, keepe me in a continuall readinesse, by *Faith* and *Repentance*, for my last end: that whether I live or die, I may bee found thine owne, to thine eternall glory, & mine everlasting salvation, through *Iesus Christ* my onely Saviour. In whose blessed name I begge these mercies at thy hand, and give unto thee thy *praise*, and *glory*, in that Prayer, which hee hath *sanctified* with his *owne* lips, saying, *Our Father which art in Heaven, &c.*

Further meditation, to stirre us up to Prayer in the Morning.

THinke not any *businesse*, or *haste* (though never so great) a sufficient *excuse* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the *more* need thou hast to pray for *Gods good speed* and *blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing*.

2. That many a man, when hee thought himselfe *surest*, hath beene soonest crossed; so mayest thou.

3. That many a man hath gone *out* of his doore, and never came *in* againe. Many * a man who rose well and lively in the morning, hath beene

* Quem dies vidit veniens superbum, Hunc dies, vidit fugiens jacentem. *Senec.*

seene

Nescis quid vesper serus vehat, *Varro.*

seene a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*: how much more carefull shouldest thou be to *pray*, to preserve thy *soule* from evill *temptations*?

4. That the time, spent in prayer, *never* hindereth, but *furthereth* and *prospereth* a mans journey and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of unknowne dangers: where thou shalt meete many *bryers* to teare thy *good name:* many *snares* to trap thy *life*, and many *Hunters* to devoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryers*, till thou hast praied Christ to *cloathe* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*; nor to walke *barefoot* thorow this *snakie* field; till, having *thy feete shood with the preparation of the Gospell of Peace*, thou hast praied to have *still* the *brazen Serpent* in the *eyes* of thy *faith*: that so if thou commest not home *holyer*, thou maist bee sure not to returne worser, then when thou wentest out of doore.

Therefore, though thy haste be ne-

ver so much, or thy businesse never so great; yet goe not about it, nor out of thy doores, till thou hast at least used this or the like short Prayer:

A briefe Prayer for the Morning.

O Mercifull Father, for *Iesus Christ* his sake, I beseech thee, forgive me all my *known* & *secrets* sins, which in thought, word, or deed, I have committed against thy Divine Majestie. And deliver me from all those *Iudgements* which are due unto mee for them; and *sanctifie* my heart with thy *Holy Spirit*, that I may henceforth lead a more *godly* and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed mee this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from *all perils* and *dangers* of bodie and soule. And to this end, I commend my selfe, and all my *actions*, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poore soule, which thou hast bought with thy precious blood. Blesse me therefore, O Lord, in my *going* out, and *comming* in: and grant that whatsoever I shall *thinke*, *speake*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort*

of

of mine owne conſcience, when I ſhall come to make before thee my laſt Accounts. Grant this, O heavenly Father, for Ieſus Chriſt thy Sonnes ſake: in whoſe bleſſed Name I give thee thy *glory*, and beg at thy hands all other *graces*, which thou ſeeſt to be needfull for me this day and ever, in that prayer which *Chriſt* himſelfe hath taught me, ſaying:

Our Father which art in heaven, &c.

Meditations, directing a Chriſtian, how hee may walke, all the day with God like Enoch.

Rom. 8. 26. Phil. 2. 3. Prov. 27, 2.

HAving thus *begun*, *keepe all the day after*, as diligent a *watch* as thou canſt, over all thy *thoughts*, *words* and *actions*, which thou mayeſt eaſily doe by craving the aſſiſtance of *Gods holy Spirit*, and obſerving theſe few rules.

Firſt, for thy thoughts.

a Eph. 4, 23. Matth. 5. 18, 19.

I. BE carefull to ſuppreſſe every ſin in the a *firſt motion*. Dash b *Babylons* children (whileſt they are *young*) againſt the ſtones. Tread (betimes) the c *Cockatrice* egge, leſt it breake out into a *Serpent*. Let ſinne bee to thy heart a *ſtranger*, not a home-dweller. Take heed of falling oft into the ſame ſinne, leſt the *cuſtome of ſinning* d *take away the conſcience of ſinne*, and then ſhalt thou waxe ſo *impudently wicked*,

b Pſal. 137, 9.
c Iſai. 59, 5. 1 Sam. 14, 4.
d Qui conſcientiæ curam abjiciunt, nec homines reverentur, nec Deum.

that

that thou wilt neither *feare God*, nor *reverence Man*.

2. Suffer not thy mind to feed it selfe upon any imagination, which is either *unpossible* for thee to doe, or *unprofitable*, if it bee done: but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it. Prov. 6 14. Zach. 8 17.

3. Desire not to fulfill thy minde in all things: but learne to denie thy selfe those desires (though never so pleasing to thy nature) which being attained, will draw either *scandall* on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery*, through *unbeliefe*, *selfe-love*, and *willfull breaches* of Gods Law: and the *necessity* of Gods *mercy*, through the merits of Christs passion, to be such: that if thou wert demanded, *What is the vilest Creature upon earth?* thy Conscience may answer; *Mine owne selfe, by reason of my great sinnes:* And that if on the other side thou wert asked, *What thou esteemest to bee the most precious thing in the world?* Thy heart might answer, *One drop of Christs blood, to wash away my sins.* And as thou tendereſt the salvation of thy soule, live not in any *wilfull filthinesse*. For true faith,

and

and the *purpose of sinning*, can never stand together.

5. Approve thy selfe to bee a *true* servant of *Christ*, not only in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every *knowne sinne*, and to obey God in every one of his Commandements: like *Iosias*, who *turned to God with all his heart, according to all the Law of Moses*: And *Zachary and Elizabeth, who walked in all the Commandements of God without reproofe*. But if at any time, through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon till thy conscience bee pacified, thy *hatred of sinne* increased, and thy *proofe of amendment* confirmed.

1 Reg. 12, 35. Luke 1, 16.

6. Beware of affecting *popularity* by adulation: the *end* never prooves good. And though attained by due desert; yet manage it wisely, lest it proove moore dangerous then contempt. For, States desire but to *keepe* downe whom they *contemne* for their unworthinesse: but to *cut off*, whom they envy for their greatnesse. Hee therefore is truely prudent, who (considering the promises) neither *affecteth* nor *neglecteth* popularitie. But in any wise take heede of harbouring a *discontented minde*, for it may worke

aSocrates in forum egressus, Quam multis ego (inquit) nõ egeo! Non est ergo pauper qui caret, sed qui eget.

thee

thee more woe than thou art aware of. It is a *speciall* mercy, in the multitude of so *many blessings*, as thou doest enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: and he sends thee *some crosses*, lest by too *much* prosperitie (playing the foole) thou shouldest presume. Many who have mounted to great *dignities*; would have contented themselves with [a] *meaner*, had they knowne their [b] *great dangers*: And therefore *Competencie* rather than *Eminencie*. And in all *thy will*, have ever an eye to *Gods will*, lest thy *selfe-action* turnes to thine owne *destruction*. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe! Whatsoever *crosse* therefore thou hast to *discontent* thee; remember; that it is *lesse* than thy *sins* have *deserved*. *Count* therefore Christ thy chiefest *joy*; and sinne, thy greatest griefe: estimate no *want*, to the *want* of *Grace*; nor any *losse*, to the *losse* of Gods *favour*: and then the discontentment for *outward meanes*, shall the lesse perplexe thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint *Pauls* admonition; [c] *Wee brought nothing into this World, and it is certaine, that we can carry nothing out. And having food and*

a Dimidium plus toto, *Hesiod.*

b Feriunt summos fulmina mõtes *Horat.* Tangunt magnos tristia fata deos, *Ovid.* Λάθε βιώσας, Qui notus nimis omnibus, ignotus moritur sibi, *Sen.*

c 1 *Tim.* 6, 7, 8, 9 Insaniæ damnãdi sunt, qui tã multa tam anxie congerunt, quum sit tam paucis opus, *Vives.*

rayment, *let us be therewith content: But they that will bee rich, fall into tentation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition*, Pray therefore with wise Agur. * *O Lord, a give me neither poverty nor riches, fee de me with foode convenient for mee; lest I bee too full, and deny thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of my God in vaine.*

7. Bestow no more thought upon *Worldly things*, than thou needs must, for the discharge of thy place & the maintenance of thine estate: but still let thy care be greater for a *Heavenly* than earthly things: & be more grieved for a b *dishonour* done to God, than for an *injury* offered to thy selfe: But if any private injurie be offered unto thee, beare it, as a Christian, with *patience*. Never was an innocent man wronged, but if *patiently* hee bare his *crosse*, he c *overcame* in the end. But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will give thy *body* a resurrection, wil as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy selfe, is more than that which thine *enemie* can doe unto thee. Neither canst thou more rejoyce him, than to

heare,

* Prov. 30, 8, 9

Vivitur exiguo melius. Claud.

a 1 Tim. 6, 8, 9. Gen. 18 10. Col. 3, 1 2. Phil. 3. 20.

b Iosh. 7. 9. Pſ 139 21, &c.

c Nobile vincendi genus eſt patientia: vincit Qui patitur, ſi vis vincere, diſcepati. Optima injuriæ ultio, eſt oblivio. efficit enim ut animum curet, nec magis lædit, quam ſi facta non eſſet.

heare, that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, God will shew himselfe just from Heaven, Pray for him; for if thou bee a good man thy selfe, thou canst not but rejoyce, if thou shouldest see thy worst enemie to become a good man too. But if he still continueth in his *malice*, and *increaseth* in his mischiefe, give thou thy selfe unto Prayer, committing thy selfe, & commending thy *cause unto the Righteous Iudge* of Heaven and Earth; saying with *Ieremie*; *Lord of Hostes, that judgest righteously, and triest the reines & the heart: vengeance is thine, and unto thee have I opened my cause.* In the meane while, *waite* with *David* on the *Lord: Be of good courage, and he shall comfort thine heart.*

Ier, 11, 20.

8. The more others *commend* thee for an excellent act, bee thou the more humble in thine owne thoughts, Affect not the vaine praises of men. The blessed Virgin was troubled whē she was truely praised of an Angell. They shall bee praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be carefull that no man know any ill dealings by thee.

Ne verbis quid sciosotentes; sed rebus te ostende scire.

Psalm. 69, 18.

9. Esteeme no sin *little*: for the *Curse*

of GOD is due to the least, and the least would have damned thee, had not the Sonne of God died for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, [a] *mourne* for the iniquity of the time, pray to God to amend it, and bee not thou one of them that make it *worse*.

10. Lastly; thinke often of the *shortnesse* of thy life, and *certainty of death:* and wish rather a *good* life, than a long. For as one day of *Mans* life is to bee preferred before the *longest* age of a *Stagge*, or *Raven:* so one day spent religiously, is to bee higher valued, then a mans [c] *whole life*, that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (sith the *one halfe* must bee slept out, the rest made uncomfortable, by the *troubles* of the *world*, thine owne sicknesse, and the *death* of friends) countingd only the present day thine, which spend, as if thou wert to spend *no more*.

Secondly, for thy words.

REmember, that thou must answer for every [e] *idle word*: that in

a Exec. 9,4. Psa. 69 9,10. Marke 3,5.

b Heu fugiunt fræno non remorante dies. Psa. 90 9,19, 15.

Non quam diu, sed quam bene

c Fuit, non vixit, Sen

Non refert quanta fuit vitæ diuturnitas. sed qualis fit administratio, *Vives*.

Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties

redeuntibus. d Non potest præsentem diem recte vivere is, qui se non eam, quasi ultimam, victurum esse cogitat.

e Matth. 12, 3,

a multiloquio

[a] *multiloquie* the wiſeſt man ſhall over-ſhoot himſelfe. Avoide therefore all *tedious and idle* talke, † whereof ſeldome ariſeth *comfort*, many times *repentance*: eſpecially beware of *rash* anſwers, when the tongue *out-runs* the minde. The word was *thine* whileſt thou keptſt *it in*: it is **anothers* as ſoone as it is *out*. O the ſhame, when a mans owne tongue ſhall bee produced a witneſſe, to the confuſion of his owne face!

Let then thy words be *few*, but *adviſed: fore-thinke* whether that which thou art to ſpeake, bee *fit* to be ſpoken: affirme no more, than what thou knoweſt to be *true*; and be rather [b] *ſilent*, than ſpeake to an *ill*, or to *no* purpoſe.

2. Let thy *heart* and *tongue* ever goe together in *honeſty* & *truth*: hate [c] diſſembling and lying in *another*, deteſt it in thy *ſelfe*, or God will deteſt *thee* for it: *For he hateth a lyer, and his Father the Divell alike.* And if once thou be diſcovered to make no *conſcience of lying*, no man will beleeve thee when thou ſpeakeſt a *truth*; but if thou loveſt truth, more credit will be given to thy word, than to a lyers *oath*. Great is the poſſeſſiõ which *Satã* hath in thoſe, who are ſo accuſtomed to lying, that they will lye, though they

[a] *Prov. 17, and 10, 19.* † *Dixiſſe ſæpe pœnituit, tacuiſſe vero nunquã* * *Neſcit vox miſſa reverti.* Quã periculoſum illud, *Lingua quo vadis? Neſcit pœnitenda loqui, qui proferenda prius ſuo tradidit animo, Caſſ. l. 10. Ep. 4.*

[b] *Iam. 1. 19. Conſultius eſt tacere quam ineptè loqui.*

[c] *1 Pet. 21.*

Pſalm. 3. 2. d *Si mendacem te norint, nemo tibi credet, etiamſi affirmes veriſſima, Ariſt.*

Odi tanquā amatūrus.

get nothing by it *themſelves*, nor are not compelled unto it by *others*. Let not thine *anger* remaine, when thou ſeeſt the *cauſe removed*: and ever diſtinguish twixt him that offendeth of *infirmity*, or againſt his *will*, and him who offendeth *maliciouſly*, *and of ſet purpoſe*: let the one have *pitty*, the other *juſtice*.

* *Prov.* 6,30. *Acts* 3,17. 1 *Tim.* 1,13.

a *Pſal.* 59,5. *Pſalm.* 10,1,7

3. Keepe thy *ſpeech* as cleane from all *obſcenity*, as thou wouldeſt thy *meate* from poyſon: and let thy talke be *gracious*, that he that heares thee, may grow better by thee: & be ever more earneſt when thou ſpeakeſt of *Religion*, than when thou talkeſt of *worldly matters*.

b *Epheſ.* 4.29. *Pſ.* 1,2 *Prov.* 13,36.

If thou *perceiveſt* that thou haſt *erred*, *perſevere* not in thine *errour*: rejoyce to finde the truth, and *magnifie* it. Study therefore three things eſpecially: to *underſtand well*, to *ſay well*, and to *doe well*.

c Pii eſt, alios reddere pios.

And when thou meeteſt with *Gods children*, bee ſure, to make ſome holy advantage by them: learne of them *all* the good that thou *canſt*, and communicate with them *all* the good things that thou *knoweſt*. The more good thou teacheſt *others*, the more will God ſtill *miniſter* unto thee. For as the *gifts of men*, by much uſing, doe *perish* and *decreaſe*: ſo the *gifts of God*, by much uſing, doe the more *grow* & encreaſe; like the *widowes* pitcher

Pſ. 139 21. *Pſalm.* 69,9. Si verum audias, ſilentio protinus reverere, illique tanquā divinæ reiaſſurgito

d *Mat.* 4, 24, 25.

e 2 *Kin.* 4,3.

of

of oyle, which the more it powred to fill *other vessels*, the more it was still replenished in it selfe.

4. Beware that you beleeve not all that is *told* you, and that you tell not [a] all that you *heare*: for if you doe, you shall not long enjoy true friends, nor ever want great *troubles*. Therefore in accusations, bee first *assured* of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, never let *malice in hatred* make thee [b] to *reveale*, that which love in *friendship* bound thee a long time to conceale. But for feare of such after-claps, observe two things.

First, though thou hast *many acquaintance*; yet make not any thy *familiar friend*, but hee that *truely* [c] *feares God*: Such a one thou never needest to feare: For though you should in *some particulars* fall out, yet Christian *love*, the *maine ground* of your friendship, will never fall away, and the *feare of God* will never suffer him to doe thee any villany.

Secondly, doe [d] nothing in the sight of a *civill* friend, for which thou canst not be *safe*, unlesse it bee concealed; nor any thing, for which (if *just* cause be offered) thou needest feare him, if he prooves thine *unjust* enemy. If thou hast done any thing amisse, aske God forgivenesse, and perswade thy

a *Eccl.* 3, 7. *Luke* 2, 19.

b Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.

c Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cũ bonis.

d Civilem amicum sic habeas, ut putes posse inimicum fieri.

e Quod taceri vis, prius ipse taceas. Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitiis, non hominibus gerendum.

a Ephes. 5, 4. Psa, 15 2.

b Irridere pium, nefas; impiũ, immane: hominem, inhumanũ. Nemo videtur fibi tam vilis, ut irrideri mereatur.

c Phil. 4 4.

d Prov. 24, 17.

* Valentianus Imp. Cum supplicio mortis aliquis afficiendus esset, ajebat se malle ad vitam revocare: Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause faile*, the friendship *falleth* off: And the rather; becaus that as God breedes among men, *Truth*, *Peace*, and *Amity*, that wee should live to doe one another good: so the *Divell* daily soweth falshood, a *discord*, and enemity, to cause (if hee can) the deerest friends to devoure one another.

5. b Make not a jest of another mans infirmity, remember thine owne. Abhorre the frothy *wit* of a filthy *nature*, whose *braines* having once conceived an olde scoffe, his mind travels (as a woman with child) till he be delivered of it. Yea hee had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be *merry*, have a speciall care to *three* things:

Firſt, that thy mirth be not against *Religion*.

Secondly, that it bee not against c *Charity*.

Thirdly, that it be not against *Chastity*: & then be as *merry* as thou *canst*, *onely* in the *Lord*.

6. d Rejoyce not at the fall of thine *Enemy*, for thou knoweſt not what shall be the manner of thine *owne end*. But bee more * glad to see the *worst*

mans amendment, than his *punishment*. Hate no man, for feare leſt *Chriſt* loves him: who will not take it well, that thou ſhouldeſt *hate whom hee loveth*. *Chriſt loved* thee, when thou waſt *his Enemy*: by the merits therefore of his blood, he requireth thee, for his ſake to love *thine Enemy*. Deny him, being a Chriſtian; if thou dareſt. He asketh but forgiveneſſe for forgivenes: The forgiveneſſe of an *hundred pence*, for the forgiveneſſe of *ten thouſand Talents*: The *threeſcore* hundred thouſand Crownes, for tenne Crownes. Petty forgiveneſſe of Man, for the infinite forgiveneſſe of Almighty GOD. Though thou thinkeſt thine enemy unworthy to be forgiven: yet Chriſt is worthy to be obeied.

Rom. 5, 8, 10 Epheſ. 2, 4. Matth. 28, 24.

7. When the glory of God, or good of thy neighbour doth require it: ſpeake the truth, and feare not the face of Man. The frown of the Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace.

Pſalm. 2, 11 Nec mendacii utilitas eſt diuturna, nec veritatis damnum diu nocet.

8. Ever thinke him a true friend, who tells thee ſecretly and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when hee needs, hath none to admonish him.

Reprehensio semper vel meliores vel cautiores nos reddit.

Si reprehendi fers ægre, reprehendenda ne feceris. *Levit.* 19,22.

Reprehenſion, be it juſt, be it unjuſt; come it from the mouth of a friend, or of a foe, it never doth a wiſe man harme. For if it bee true, thou haſt a warning to amend: if it bee falſe, thou haſt a caveat what to avoid. So every way it makes a wiſe man better, or waryer. But if thou canſt not endure to be reprehended; doe thou nothing worthy of reprehenſion.

9. Speake not of *God*, but with feare * and reverence, and as in his *ſight* and hearing. For ſeeing wee are not worthy to uſe his holy Name in our *mouthes:* much leſſe ought wee to *abuſe* it vainely in our *talke*. But *ordinarily* to uſe it in *vaine*, *rash*, or *falſe* oathes, is an undoubted ſigne of a ſoule, that never truely feare d God. Pray therefore with *David*, when thou art to ſpecke in any matter that may moove paſſion: † *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

* *Deut.* 28,58. *Rom.* 9,5. *Eccleſ.* 5 15. *Pſalm.* 19,22. Qui facile in ſeriis jurat, in jocis jurabit: qui in jocis, & in mendacio. *Vives.* † *Pſal.* 141,3.

10. Laſtly, in a praiſing, bee diſcreet; in b ſaluting, courteous; in c *admoniſhing*, friendly; in d *forgiving*, merciſull; in e *promiſing*, faithfull; and bountifull in f *recompenſing* good ſervice: making not the rewards of *vertue*, gifts of *favour*.

a 1 *Pet.* 5,12.

b *Rom.* 12,10. Affabilitas & comitas ſunt nullius impendii, amicitias tamen magnas conglutinant exhibita, diſſolvunt prætermiſſa. c 1 *Theſ.* 5,26, 14. d 1 *Theſ.* 3.1. *Levit.* 19.17. e *Pſalm.* 15,4. *Ezech.* 12,15. f *Deut.* 15,13, 14.

Thirdly

Thirdly, for thy Actions.

1. DOe *no evill*, though thou mightest: for God will not suffer the *leaſt* ſinne (without bitter repentance) to *eſcape* unpuniſhed. Leave not undone any *good* that thou canſt. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou haſt firſt taken *counſel at Gods Word*, of the *lawfulneſſe* thereof, and prayed for his bleſſing upon thy endeavour; and then doe it in the name of God, with cheerefulneſſe of heart, committing the ſucceſſe unto him, in whoſe power it is, to bleſſe with his *grace* whatſoever buſineſſe is intended to his glory.

Pſ. 119 101. 1 Cor. 7, 2. 1 Sam. 30, 8.

2. When thou art *tempted* to doe any *evill* worke, remember that *Satan* is where his buſineſſe is. Let not the childe of God bee the inſtrument of ſo baſe a *ſlave*: hate the *worke*, if thou abhorreſt the *author*. Aske thy *conſcience* theſe two queſtions: *Would I have another to doe this unto mee? What ſhall I anſwer Chriſt in the day of my accounts, if contrary to my knowledge and conſcience I ſhall doe this wickedneſſe, and ſinne againſt him?* And remember with *Ioſeph*, that though *no man* ſeeth, yet God ſeeth *all*. Fly therefore (with *Ioſeph*) from all ſinnes, as well thoſe which are *ſecret* in the ſight of GOD, as theſe that are

1 Cor. 7, 5. Immi-net ſemper occa-ſioni ſuæ di-abolus, Gregor. Matth. 7, 12. Luke 16, 2. 2 Cor. 6. 2. & 5, 10. Gen. 39 9, 11. &c.

mani-

manifeſt in the eyes of *men*. For God, as hee is *juſt*, without ſpeedy repentance, will bring thy ſecret ſinnes: as he did *Davids*, *to the open light*, *before all Iſrael and before the Sunne*. Be therefore as much afraid of *ſecret* ſinnes, as of open ſhame. And ſo avoid *all* in *generall*, as that thou doeſt not allow to thy ſelfe any one *particular*, or darling ſinne, which the *corruption* of thy nature could beſt agree withall: for the crafty Divell can hold a mans ſoule as *faſt by one*, as by *many* ſins; and faſter by that one which doth pleaſe thee, than by all thoſe which begin to be *abominable* unto thee. And as thou deſireſt to avoid a ſinne: ſo be carefull to ſhun the *occaſion*.

2 Sam. 12, 12.

Luke 17 2. and 12, 2.

Prov. 5 8, and 6, 7. Omnis peccandi occaſio vitanda eſt, nam qui amat periculũ, peribit in illo, Eccleſ. 3 Judg. 7, 72.

3. In effecting good actions which are within the compaſſe of thy calling, diſtruſt not Gods providence, though thou ſee the *meanes* either wanting *or weake*. And if meanes doe offer themſelves, be ſure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relye not more upon them than upon God himſelfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he bleſſeth his children with outward things. Pray therefore for Gods *bleſſings* upon his owne *meanes*. In earthly buſineſſe, beare an *heavenly* minde: doe thou thy beſt endeavour, and commit the whole ſucceſſe to the

fore-ordaining Wisedome of Almighty God. Never thinke to thrive by those meanes which God hath *accursed*. That will not in the end prove *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeavour with *Paul* to have *alway a cleere conscience towards God, and towards men*.

Matth. 16, 26.

Looke to your selves, what conscience yee have.

For conscience shall damne, and conscience shall save.

Hic murus aheneus esto, ni conscire sibi, nulla palle scere. culpa, *Hor.*

4. Love all *good things* for *Gods* sake: but *God* for his owne sake. Whileſt thou holdeſt God thy friend, thou needſt not feare who is thine *Enemy*: for either *God* will make thine *Enemy* to become thy *Friend*, or will bridle him that he cannot hurt thee. No man is overthrowne by his Enemie, unleſſe that firſt his ſinne hath *prevailed* over him, and *God* hath left him to himſelfe. Hee that would therefore bee ſafe from the *feare* of his enemies, & live ſtill in the *favour* of his *God*, let him redeeme the folly of the *time paſt*, with ſerious *repentance*: looke to the *time preſent* with Religious *diligence*, and take heed to the *time to come* with carefull *providence*.

Acts 24, 10.

Pſalm. 118, 6, 7. Rom. 8 31. Prov. 16, 7. Gen. 32. 4. &c. & 31. 7, 29, 42. Exod. 32, 25. Num. 14, 42, 43, &c. Pſalm. 27, 11, 12, 13.

5. Give every man the honour *due* to his *place*, but honour a man more for his *goodneſſe* than for his *greatneſſe*. And of *whomſoever* thou haſt received

a *benefit*, unto *him* (as God shall enable thee) remember to bee *thankefull*. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*, and count *every bleſsing* received from *God*, as a *pledge* of his eternall love, and a *ſpur* to *godly life*.

6. Bee not proud for any *externall* worldly *goods*, nor for any *internall* ſpirituall *gifts*. *Nor for externall goods*, becauſe that as they came *lately*, ſo they will *ſhortly* bee gone againe: their loſſe therefore is the leſſe to bee grieved at. *Not for any internall gifts*: for as God gave them, ſo will he likewiſe take them away, if (forgetting the Giver) thou ſhalt abuſe his gifts, to puffe up thine heart with a pride of thine *owne* worth, and contemne *others*, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any *one vertue* that mooves thee to bee *ſelfe-conceited*? thou haſt *twenty vices* that may better *vilifie* thee in thine owne eyes.

Tu recte vives, ſi cures eſſe quod audis. *Hor. Ep. ad Quint.*

Be the ſame in the *ſight of God*, who behold thy *heart*, that thou *ſeemeſt* to bee in the *eyes of men*, that ſee thy *face*. Content not thy ſelfe with *an outward good name*, when thy *Conſcience* ſhall *inwardly* tell thee, it is undeſerved, and therefore none of thine. A *Deſerved good name* for any thing, but for *godlineſſe*, laſts little, and is leſſe worth. In all the holy Scriptu-

Nil juvat bonum nomen, reclamante Conſcientia.

res

res I never read of an *Hypocrites* repentance: & no wonder; for whereas after *sin*, *conversion* is left as a meanes to *cure all other* sinners; what means remaines to *recover* him, who hath converted *conversion* it selfe into sinne? Woe therefore unto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and *love* the Religious. And seeing the corrupt nature of man is prone to *Hypocrisie*, beware that thou use not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods meanes thou feelest thy speciall *corruptions* weakned, & thy *sanctification* more & more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

Num. 23.10. Psal.37 35,36, 37.

1 Cor.3 18.

Isa.58, 5,6. Mat.23 27,28. Psalm. 51,50.

8. Endeavour to rule those who live under thine *autority*, rather by *love* than by *feare*: for to rule by a love, is *easie* and *safe*, but *tyranny* is ever accompanied with *care* and

a Ama & impera, Blanda vis latet imperio: Anſ.

terror.

[a] *terror*. Oppression will force the oppressed to take *any advantage*, to shake off the yoke that they are *not able* to beare; neither will *Gods Iustice* suffer the sway, that is grounded on *Tyranny*, long to continue. Remember that though by [b] *humane ordinance* they serve thee; yet by a more *peculiar light* they are [c] *Gods servants*. Yea, now being *Christians*, *not as thy servants*, *but above servants*, *brethren beloved in the Lord*. Rule therefore over [d] *Christians* (being a Christian) in love and mercy, like *Christ* thy Master.

9. Remember, that of all actions, none makes a *Magistrate* more like *God*, whose Vice-gerent he is, than in doing justice *justly*: For the due execution whereof:

First, have ever an open eare to the *just* complaints of *unjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keep the other for the *accused*: for [e] he that decreeth for either part, before *both* he heard, the decree may be *just*, but himselfe is *unjust*.

Thirdly, in hearingh both parts, encline not to the right hand of *affection*: or to the left of *hatred*: as to beleeve arguments of *perswasion* for a

a Qui terret, plus ille timet: sors illa Tyranno convenit, *Claud.* de instit. princip. b 1 *Pet.* 2, 13. c *Lev.* 25, 55. *Phil.* 5, 16. 1 *Cor.* 9 5. d Si *Pericles*, quoties chlamydem domini indueret, apud se dicere consuerat: Attende *Pericles*, quod gestaturus es imperium in liberos Athenienses: *Plat.* in *Apoph.* Quanto magis tu, quoties authoritatem exerciturus es apud te ipsum dicere debebes: Memento homo quod imperium geris in liberatos Christianos. e Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æqua fuit, *Sen. in Med.*

friend

friend, before arguments *concluding* for a foe.

Fourthly, deny to Iustice, which is *Regia mensura*, to the meaneſt Subject, but let the cauſe of the *poore* and *needie*, come in equall ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the *high Hills of cunning advantage, powerfull combination, and violent proſecution*: and on the other ſide, *the low Vallies of poverty, ſimplicity, and deſolation*: prepare thy way (as God doth) to judgement, by a *araiſing Vallies, and taking downe Hills*, equalling in equality: that ſo thou mayeſt lay the *foundation* of thy ſentence upon an *even ground*. In matters of *right* and *wrong*, twixt party and party, let thy conſcience be carefull, rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, upon the authority of *Sic volo, ſic jubeo*, fearing that fearefull malediction: *Curſed bee hee that remooveth his Neighbours Landmarke*. In trialls of *life* and *death*, let *Iudges* like *Elohim*, *in Iuſtice, remember* mercy; and ſo caſt the ſevere eye of *Iuſtice* upon the *fact*, as that they looke with the *pitifull* eye of *Mercy* upon the *Malefactor*, wreſting the favour of *Law*, to the favour of *Life*, where *Grace* promiſeth amendment: but if *Iuſtice* requireth that *one, rather*

Iudicious Sir Fr. Bacons Eſſaies of Iudicature

a *Iuk.* 3 4, 5. *Iſay* 40 3.

* 2 *Chro* 19, 10.

Deut. 27, 27.

Abak. 3, 1.

* Melius ut pereat unus, quam unitas.

En ſe re ſcinden dum, ne pars ſincera trahatur.

than *unity* muſt perish, & that a *rotten member* muſt bee cut off; to ſave the *whole body* from Putrifying: *fiat Iuſtitia.* But whileſt thou art pronouncing the *Sentence* of Iudgement on *another*, remember that thine *owne* judgement hangs *over* thine head. In all cauſes therefore judge *aright*, for thou shalt be ſure to finde a *righteous* Iudge, before whom thou muſt *shortly* appeare to bee judged thy *ſelfe*; at what time thou mayeſt leave to thy *friend* this for thine *Epitaph*:

Nuper eram Iudex, jam Iudicis ante Tribunal
Subſiſtens paveo, judicor ipſe modo.

1 Tim. 1,2.

Many (I know not upon what grounds) ſeeme to be much agrieved with the *Lawes* of the Land: but *wiſer Men* may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe Legem; modo Iudex ea legitime utatur; Wee know that the Law is good, if a man uſe it lawfully.* And hee ſhall bee unto me *a righteous Iudge*, whoſe heart neither corruption of *bribes*, feare of *foes*, nor favour of *friends*, can withdraw from the *conſcionable* practice of theſe Precepts. And

1 Kin. 19,11.

to that rare and venerable *Iudge*, I ſay with *Iehoſaphat*: *Bee of courage, and doe Iuſtice, and the Lord will bee with the good.*

Prov. 24,27.

10. Laſtly, make not an *occupation* of any *recreation*. The *longeſt* uſe of pleaſure is but *short*: but the *paines* of

pleaſure

pleasure abused, are *eternall*. Vse therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and minde, to doe more *cheerefully the service of God*, and the duties of thy calling. Thy worke is great, thy time is bult short. And *he who will recompence every man according to his workes, standeth at the doore*. Thinke how much worke is *behinde*, how *slow* thou hast wrought to the time which is *past*; and what a reckoning thou shouldest make, if thy *Master* should call thee this day to thine accounts. Bee therefore carefull henceforth, to make the *most* advantage of thy *short* time that remaines, as a man would of an *old Life*; that were neere expiring: and when thou disposest to recreate thy selfe, remember how *small* a time is allotted for thy *life*: and that therefore much of that is not to bee consumed in *idlenesse, sports, playes, and toyish vanities*; seeing the *whole* is but a *short while*, though it bee *all* spent in doing the best good that thou canst: for Man was not created for *sports, playes, and recreation*: but *zealously* to serve GOD in *Religion*, and *conscionably* to serve his *Neighbour* in his *vocation*, and by both to ascertaine himselfe of eternall salvation. Esteeme therefore the losse of**time*, one of the greatest losses: Redeme it carefully, to

Phil. 4, 1.

Vita brevis opusq; multũ, operarii pigri & urget Pater familias *Rabb. Apoph theg. Apoc.* 22, 12. *Iam.* 5, 9.

* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur: quum rei nullius magis sit prodigus quam temporis. *Ephes.* 5, 6. *Luke* 16. 2 *Marc.* 25, 11.

ſpend it wiſely: that when that time commeth that thou mayeſt bee no longer a *Steward* on Earth; thy Maſter may welcome thee, with an *Euge bone ſerve*, and give thee a better in heaven, where thou ſhalt joyfully *enjoy* thy Maſters joyes for evermore.

Meditations for the Evening.

At Evening, when thou prepareſt thy ſelfe to take thy reſt, meditate on theſe few points.

Pſa. 90 Iob 14 5. 1. THat ſeeing thy *dayes* are numbred, there is *one* more of thy number ſpent: and thou art *now* the neerer to thy end *by a day*.

Vive memor quam ſis ævi brevis, Hor.

1. Sit downe a while before thou goeſt to bed, and conſider with thy ſelfe, what *memorable thing* thou haſt *ſeene*, *heard*, or *read* that day, more than thou ſaweſt, heardeſt, or kneweſt before, and make thy *beſt uſe* of them; but eſpecially, call to minde, what ſinne thou haſt committed that day againſt God or Man: and what good thou haſt omitted: and humble thy ſelfe for both: If thou findeſt that thou haſt done any goodnes, acknowledge it to bee Gods grace, and give him the glory; and count that * *day loſt*, wherin thou haſt not done *ſome* good.

Hen perdidi diem, Tit. Veſp. Apophthec. Nulla ſine linea dies.

3. If by frailty or ſtrong tentation thou ſhalt perceive that thou

haſt

haſt committed any grievous ſinne or fault: *preſume* not to ſleepe, till thou have upon thy knees, made a particular reconcilation with God in Chriſt for the ſame: both by confeſſing the fault; & by fervent praying for the pardon of the ſame. Thus making thy ſcore even with *Chriſt* every night, thou ſhalt have the *leſſe* to account for, when thou art to make thy finall reckoning, before his Majeſty in the *Iudgement Day*.

4. If thou have falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conſcience* tels thee that thou haſt wronged him, *acknowledge* thine offence, and * *entreate* him to forgive thee: If *hee* have wronged thee, offer him *reconciliation*; and if *hee* will not bee *reconciled*, yet doe thou from thy *heart* forgive *him*, *Matth.* 5, 23. But in any caſe preſume not to bee thine owne *revenger*: For in ſo doing, thou doeſt God a *double injury*: Firſt, in offering to take his *Sword of Iuſtice* out of his hand, as though he were not *juſt*: having reſerved the *execution* of *vengeance* to himſelfe. Secondly, in *uſurping authority* over his ſervant, without *referring* the cauſe to his hearing and cenſure, being his and thy Maſter. Beſides, thou art too partiall to bee a Revenger. For if thou bee to execute revenge on thy ſelfe, thou

Epheſ. 4 26.

* Non turpe eſt veniam precari, turpe eſt Deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus. *Rom.* 12, 19. Non eſt tibi jus in ſervum alienum, imo in conſervum tuum.

wilt doe it too lightly; if on thy Enemie, too heavily. It belongeth therefore to GOD to revenge. to thee to forgive.

Cui semel ignoveris, cuncta illi sentiat bona ideo id esse actum, & si qua in re illum juvare potes, experiatur te amicum. *Vives. Mat.* 3, 39. *Rom.* 12, 20. In vita tempus quod somno impenditur, nou est, vita. Vita enim vigilia est.

And in testimonie that thou hast freely forgivem him, *pray* unto God for the *forgiveneſſe* of his fault, and the amendment of his life: and the next time that occasion is offered, (& it lies in thy *power*) doe him good, and *rejoyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his reward is with God his *Father*.

5. Vse not *sleepe* as a *meanes* to satisfie the foggie *litherneſſe* of thy *flesh*: but as a *medecine* to refresh thy tyred senses and members. *Sufficient* sleepe quickeneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *fatneth* the other.

6. Remember that *many* goe to *bed*, and never rise againe, till they be *wakened* and *raiſed up* by the feareſull sound of the *laſt Trumpet*. But hee that *sleepeth* and *roakeneth* with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to *sleepe ſecurely*, and safely, yeeld up thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods *Majeſty*, and consideration of thine owne *miſery*, which thou mayest imprint

in

in thy heart in ſome meaſure, by theſe meanes, and the like meditations.

Reade a Chapter in the ſame order, as was preſcribed in the morning: and when thou haſt done, kneele downe on both thy knees at thy bed-ſide: or ſome other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Sonne Ieſus*; pray unto him, if thou have the gift of Prayer.

1, *Confeſſing* thy ſinnes, eſpecially thoſe which thou haſt committed *that* day.

2. *Craving* moſt earneſtly (for Chriſt his ſake) *pardon and forgiveneſſe* for them.

3. *Requeſting* the aſſiſtance of his *Holy Spirit* for amendment of life.

4. In *giving thankes* for benefits received, eſpecially for thy *preſervation* that day.

5. *Praying* for *reſt*, and *protection* that night.

6. *Remembring* the ſtate of the *Church*: the *King*, and the *Royall Poſterity*, our Miniſters and Magiſtrates, and all our Brethren viſited or perſecuted.

7. Laſtly, *commending* thy *ſelfe*

and all *thine*, to his gracious custodie.

All which thou mayest doe in these or the like words:

A prayer for the Evening.

Psalm. 139. 23. Psalm. 45. 18. O Most gracious God, and loving Father, *who art about my bed, and knowest my down-lying, & mine up-rising, and art neere to all that call upon thee in truth and sincerity*, I wretched sinner doe beseech thee, to looke upon me with the eyes of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an uncleane and defiled creature, *conceived in sinne, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee*: For, *O Lord*, I have transgressed *all thy Commandements and righteous Lawes*, not onely through negligence and infirmitie, but oftentimes through *willfull presumption*, contrary to my *knowledge*; yea contrary to the motions of thy *holy Spirit*, reclaiming me from them, so that I have wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my soule and bodie, to bee the *Temples* of the *Holy Ghost*: I wretched sinner have defiled both, with all manner of pollution and uncleannesse. My *eyes*

Psalm. 51, 9. Heb. 9, 6. Luke 15, 18. Dan. 9, 11.

Ephes. 4 30.

in ta-

in taking pleasure to *behold vanitie*, mine *Eares* in hearing *impure* and *unchaste* speeches, my *Tongue* in leasing and *evill* speaking: my *Hands* are so full of impurity, that I am ashamed to lift them up unto thee: and my *Feete* have carried mee ofter mine *owne* wayes: my *Vnderstanding* and *Reasoning*, which are so quicke in all earthly matters, are onely *blind* and *stupid* when I come to meditate or discourse of *spirituall* and *heavenly* things: my Memorie, which should bee the *treasury* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And these my sinnes *are more in number, than the haires which grow upon mine head*, and they have growne over mee, like a lothsome *leprie: that from the crowne of the head, to the soale of the foote*, there remaines no part which they have not infected. They make mee seeme *vile in mine owne eyes*: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken away the *conscience* of sin, and pulled upon mee such *dulnes* of sense, and *hardnes* of heart, that my judgements denounced against my sinnes, by the faithfull *Preachers* of thy Word,

Psalm. 119, 37. *Isay* 6, 5. & 1. 19. *Rom.* 3 15, 16. *Gen.* 6, 5. *Psalm.* 40, 1, 2 *Isa.* 1, 6. 2 *Sam.* 5. 22. 1 *John* 3, 20.

do not terrifie me to returne unto thee by unfained *Repentance* for them. And if thou, *Lord*, shouldeſt but deale with me. according to thy *Iuſtice*, and my deſert, I should utterly bee confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared me ſo long, and ſtill *wayteſt* for my *Repentance*: I humbly beſeech thee, for the bitter *Death*, and bloody *Paſſions* ſake, which *Ieſus Chriſt* hath ſuffered for mee, that thou wouldeſt pardon and forgive unto mee all my ſinnes and offences, and open unto mee that *ever-ſtreaming Fountaine* of the *blood of Chriſt*, which thou haſt promiſed to open under the *New Teſtament*, to the penitent of the houſe of *David*: that all my *ſins* & uncleanneſſe may bee ſo bathed in his *blood*: buried in his *death*, and hidde in his *wounds*: that they never bee more ſeene, to *ſhame* mee in this life, or to *condemne* me before thy Iudgement Seate, in the World which is to come. And for as much, O Lord, as thou knoweſt, that *it is not in Man to turne his owne heart, unleſſe thou doeſt firſt give him grace to convert*: And ſeeing that it is as eaſie with thee to *make* me righteous and holy, as to *bid* me to bee ſuch: O my God, give mee grace *to doe what thou commandeſt, & then command what thou wilt*, & thou shalt finde me willing to doe thy bleſſed will. And to this end

Zach. 13, 1.

Ier. 20, 21.

Da Domine, quod jubes, & jube quod vis, *Aug.*

give

give unto me thine *Holy Spirit*, which thou haſt *promiſed* to give (to the *worlds end*) unto all thine Elect people; and let the ſame thy *holy Spirit purge* my heart, *heale* my corruption, *ſanctifie* my nature, & *conſecrate* my ſoule and body; that they may become the *Temple* of the *Holy Ghoſt*, to ſerve thee in *Righteouſneſſe and Holineſſe, all the dayes of my life:* That when (by the direction & aſſiſtance of thy *Holy Spirit*) I ſhall *finish* my *courſe* in this ſhort and tranſitory life: I may cheerfully leave this *world*, and reſigne my *ſoule into thy Fatherly hands*, in the aſſured confidence of enjoying everlaſting life with thee, in thy Heavenly Kingdome, which thou haſt prepared for thine Elect Saints, who love the *Lord Ieſus*, and expect his appearing.

Matth. 28, 20. *Iob* 16, 13.

1 *Cor.* 3 16, 17. *Luke* 1, 74. *Acts* 13, 65. 1 *Tim.* 4. 7. *Pſalm.* 13, 5.

Matth. 25, 34. 2 *Tim.* 4, 8.

In the meane while, O Father, I beſeech thee, let thy *holy Spirit* worke in mee ſuch a ſerious repentance, as that I may with teares lament my ſins paſt, with griefe of hearth humbled for my ſinnes preſent, and with all mine *endeavour* reſiſt the like filthy ſinnes in time to come. And let the ſame thy *holy Spirit* likewiſe keepe mee in the *unity* of thy *Church*, leade mee in the *truth* of thy *Word*, and preſerve me, that I never ſwerve from the ſame, to *Popery*, nor any other error or falſe worſhip. And let thy *Spirit* open mine *eyes* more and more, to ſee

Pſalm. 119, 28. *the wondrous things of thy Law:* and *open my lips*, that my mouth may daily *defend* thy Truth, and *ſet forth* thy Praiſe. Encreaſe in me thoſe *good* gifts, Pſa. 51 15. which of thy *mercy* thou haſt already beſtowed upon me, and give unto me a *penitent* ſpirit, a *chaſte* heart, a *contented* mind, *pure* affections, *wiſe* behaviour, and all other graces which thou ſeeſt to bee neceſſary for me: to governe my *heart* in thy feare, and to guide all my life in thy favour: that, Pſa. 19 14. whether I *live* or *dye*, I may *live* and *dye* unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humbleſt heart, all poſſible thankes, for all thoſe bleſſings & benefits, which ſo graciouſly and plentifully thou haſt beſtowed upon my ſoule and bodie, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iuſtification*, *Sanctification*, and *Preſervation* from my childe-hood untill this preſent day and houre: and for the firme hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *wealth*, *food*, *rayment*, and *proſperity*: and more eſpecially, for that thou haſt defended mee this day now paſt, from all perils and dangers, both of bodie and ſoule, furniſhing me with

all

all *necessary* good things, that I stand need of. And as thou hast *ordained the day for man to travell in, and the night for him to take his rest*: so I beseech thee, sanctifie unto mee this nights rest and sleepe, that I may enjoy the same, as thy sweet blessing and benefit: That so this *dull* and *wearied* bodie of mine, being refreshed with moderate sleepe and rest; may bee the better enabled to walke before thee, doing all such *good workes*, as thou hast appointed: when it shall please thee, by thy *divine* power to waken me the next morning. And whilest I sleepe; doe thou, O Lord, *who art the Keeper of Israel, that never slumbrest, nor sleepest*, watch over mee in thy holy providence, to protect mee from all dangers, so that neither the *evill angels* of *Satan*, nor any wicked *enemy*, may have any power to doe me any harme, or evill. And to this end, give a charge unto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and safetie: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy Name is *a strong Tower of defence unto all those that trust therein*; I here commend *my selfe* (and *all* that doe belong unto me) unto thy holy protection & custodie. If it bee thy blessed Will to call for mee in my sleepe: O Lord, for *Christ*

Psalm. 121,5.

Apoc. 12,7.

Psalm. 34,7.

Prov. 18,10.

his

his ſake, have mercie upon mee, and receive my ſoule into thy Heavenly Kingdome. And if it bee thy bleſſed pleaſure to adde more *dayes* unto my life: O Lord, adde more *amendment* unto my dayes: and weane my *mind* from the *love* of the *world*, and *worldly vanities*, and cauſe me more and more to ſettle my converſation an *Heaven*, and *Heavenly things*. And *perfect dayly in mee that good worke*, *which thou haſt begun*, *to the glory of thy name*, and the ſalvation of my ſinfull ſoule.

O Lord, I beſeech the likewiſe, ſave and defend from all evill and danger, thy whole Church, the Kings Majeſty, our gracious Queene *Mary*; Prince *Charles*, the Ladie *Marie*, the Ladie *Elizabeth* and her Princely iſſue: keepe them all in the ſinceritie of thy *Truth*, and proſper them in all grace and happineſſe. Bleſſe the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdomes: each of them with thoſe graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kinde of *ſickneſſe*: *croſſe*, or *calamity*. Haſten, O Father, the comming of our *Lord Ieſus Chriſt*, Make mee ever mindfull of my *laſt end*, and of the *reckoning*, that I am to make unto thee therein: and in the

Apoc. 6.10. 22,20.

meane

meane while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *Resurrection of the just*; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite & necessary for me. I humbly begge & crave at thy hands, in the *name* and *mediation of Iesus Christ* thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to say unto thee, *Our Father, &c.*

Matth. 19, 28.

Luke 14. 14.

Another shorter Evening Prayer.

O Eternall God and heavenly Father, if I were not taught and assured by the promises of thy Gospell, and the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall childe*, and many other penitent sinners, that thou art so *full of compasion*, and so ready to forgive the greatest sinners, who are *heaviest* laden with sinne, at what *time soever* they returne unto thee with penitent hearts, *lamenting* their sinnes, and *imploring* thy grace: I should *despaire* for mine owne sins, & bee utterly discouraged, from presuming to come unto thy *presence*: considering the *hardnesse* of my heart, the *unrulinesse* of my affections, and the *uncleannesse* of my conversation, by meanes whereof, I have transgressed all thy *Lawes*, and deserved thy *curse*,

Luke 22, 61, and 7, 47, and 11, 14, and 5, 20. Psalm. 103, 8. Matth. 11, 28. Ezech. 18, 21, 22, &c.

Deut. 17, 26. Gal. 3, 10.

which

which might cause my *body* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, and make mine *estate* liable to all manner of *crosses* and *casualities*. And I confesse, Lord, that thy *mercy* is the cause that I have not beene *long agoe confounded*. But, O my God, as thy mercy onely stayed thy Iudgement from falling upon me hitherto; so I humbly beseech thee, in the *bowels* of the mercie of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with me *according to my deserts*, but that thou wouldest *freely* and *fully* remit unto me all my sinnes and transgressions: and that thou wouldest *wash* them cleane from mee, with the vertue of that most *precious blood*, which they Sonne *Iesus Christ* hath *shed* for mee. For hee *alone* is the *Physician*, and his *blood onely* is the *medicine* that can heale my *sicknes*. And hee is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpents* of my *sinnes* have stung & poisoned my sick and wounded soule. And give mee, I beseech thee, thine *holy Spirit*, which may assure mee of mine *adoption*, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me*

Lam. 3 22. *Mal.* 3, 6.

Col. 3, 12. *Matth.* 2, 17. *Psa.* 15 7, *and* 23, 4. *Hosea* 13, 5. *Isa.* 1, 16, 18. *Matth.* 9, 12. 1 *Iohn* 1, 7.

Iohn 3, 14.

Gal. 4, 5, 6.

throughout,

throughout, that my whole body, soule and spirit may bee kept unblameable untill the glorious comming of my Lord Iesus Christ. 1 Thes. 5, 23.

And now, O Lord, I give thee hearty *thankes* and *praise*, for that thou hast this *day* preserved mee from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech the likewise defend mee this night from the *roaring Lyon*, *which night and day seeketh to devoure mee.* 1 Pet. 5, 8.

Watch thou, O Lord, over mee this night, to keepe mee from his *tentations* and *tyranny*: and let thy mercy shield me from his unappeasable rage and malice. And to this end I *commend* my selfe into thy hand & protection: beseeching thee, O my Lord & God, not to suffer *Satan*, nor any of his evill *members*, to have power to doe unto mee any hurt or violence *this night*. And grant, good Lord, that whether *I sleepe* or *wake*, *live* or *dye*, I may *sleepe*, *wake*, *live*, and *dye*, unto thee, and to the glory of thy *Name*, and the salvation of my *soule*. Lord blesse & defend all thy chosen people every where. Grant our *King* a long and happy raigne over us. Blesse our gracious Qu. *Mary*, *Prince Charles*, *Lady Mary*, the lady *Elizabeth*, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse. Good LORD, give mee grace to be Psalm. 31, 5.

Matth. 25, 2. one of thoſe *wiſe Virgins*, which may have my *heart* prepared like a *Lampe* furniſhed with the *oyle of Faith*, and *light of good Workes*, to meete the *Lord Ieſus*, the ſweet *Bridegroome* of my *ſoule*, at his ſecond and ſudden *comming* in glory. Grant this, good Father, for *Chriſt Ieſus* ſake, my onely Saviour & Mediatour, in whoſe bleſſed Name, and in whoſe owne words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards ſay:

Thy grace, O Lord Ieſus Chriſt; thy love, O heavenly Father; thy comfort and conſolation, O holy and Bleſſed Spirit, be with mee, and dwell in my heart, this night, & evermore, Amen.

Then riſing up in a *holy* reverence, meditate as thou art putting off thy clothes.

Nudus in hunc mundum veni nudus quoq; abibo. *Luke* 16, 3. *Matth.* 24, 2. *Iob* 17 13.

Things to bee meditated upon, as thou art putting off thy clothes.

1 THat the day is comming when thou muſt bee as barely *unſtript* of all that thou haſt in the *World*, as thou art now of thy *clothes*: thou haſt therefore heere but the *uſe of* all things, as a *Steward* for a time, and that upon *Accounts*. Whileſt therefore thou art truſted with this *Stewardſhip*, bee *wiſe* and *faithfull*.

1. When

2. When thou ſeeſt the *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Chriſt*: For *Chriſt* by laying his holy *body* to reſt three dayes, and three nights in the *grave*) hath *ſanctified*, and (as it were) *warmed* it for the bodies of his Saints, to reſt and ſleepe in, till the morning of the Reſurrection: So that now, unto the *faithfull*, death is but a ſweet *ſleepe*, and the *grave* but Chriſts *bed*, where their bodies *reſt* and *ſleep* in *peace*: untill the joyfull *morning* of the *Reſurrection* ſhall *dawne* upon them.

Vt ſomnus mortis, ſic lectus imago ſepulchri.

Matth. 12. 40. 1 *Theſ.* 4, 14. *Iſa.* 57, 2.

Iſa. 26, 20.

Let therefore thy bed-clothes repreſent unto thee the mould of the Earth, that ſhall cover thee: thy *ſheetes*, thy *wendingsheete*: thy *ſleepe*, thy *death*: thy *waking*, thy *reſurrection*. And being layde downe in thy bed, when thou perceiveſt ſleepe to approach: ſay, *I will lay mee downe and ſleepe in peace, for thou Lord onely makeſt me dwell in ſafety.*

Pſalm. 4. 8.

Thus religiouſly *opening* every Morning thy heart, and *ſhutting* it up againe every Evening, with the *Word of God in prayer*, as it were with a *locke* and *key*: and ſo *beginning* the day with Gods Worſhip, *continuing* it in his feare, and *ending* it in his favour, thou ſhalt bee ſure to finde the *bleſſing* of *God* upon all thy dayes labours and good endeavours: and at night thou mayeſt *aſſure* thy *ſelfe*, thou ſhalt

ſleepe *ſafely*, and *ſweetly* in the arme of thy heavenly Fathers *providence*.

Thus farre of the Piety, *which every Chriſtian, in* private *ought to practiſe* every *day. Now followeth that, which hee* (*being a* Housholder) *muſt practiſe* publikely *with his Family.*

Meditations for houshold Piety.

IF thou bee called to the government of a *family*, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine *owne* perſon: unleſſe thou cauſe *all* under thy *charge* to doe the ſame with thee. For the performance of *this* duty, God was ſo wel pleaſed with *Abraham*, that hee would not hide from him his counſell. For (ſaith God) *I know him that hee will command his Sonnes and his Houshold after him, that they keepe the way of the Lord, to doe righteouſneſſe and judgement, that the Lord may bring upon Abraham, that hee hath ſpoken unto him.* And *Abraham* had 318 men-ſervants, which were thus *borne* and *catechized* in his Houſe; with whoſe helpe he reſcued alſo his nephew *Lot* from the captivitie of his enemies. And religiouſly-valiant *Ioshua proteſteth* before all the people, that if they all would fall away from the true worship of God, yet *that hee and his Houſe would ſerve the Lord.* And God himſelfe gives a ſpeciall charge to all Houſe-hol-

Gen. 18, 17, 19.

Gen. 14, 14.

Iosh. 24, 25.

ders,

ders, that they doe *instruct* their Family in his *Word*, and *traine them* up in his *feare* and service. *These words which I command thee this day, shall bee on thy heart, and thou shalt whet them continually upon thy Children, and shalt talke of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou lyest downe, and when thou risest up, &c. Thou shalt feare the Lord thy God and serve him, David* according to this Law, had so ordered his family, *That no deceitfull person should dwell in his House, but such as would serve God, and walke in his way.* And Religious *Hester* had taught her *Maides* to serve God in *fasting and Prayer.* And (the more to furt her thy *family* in the *zeale* of Religion) settle ever thy chiefest affection on *those* whom thou shalt perceive to be best addicted to *true Religion.* This also will turne to their owne *advantage* in a double respect. First, God will the rather blesse and prosper the *labour* and handworke of such *godly* servants: For *Laban* perceived, *that God blessed him for Iacobs sake.* And *Potiphar* saw, that *the Lord made all that* Ioseph *did, to prosper in his hand*: yea, when innocent *Ioseph* was cast into Prison, *his Keeper saw, that whatsoever hee did, the Lord made it to prosper*: and therefore the *Keeper* committed all the *charge* of the *Prisoners* into *Iosephs* hand. Secondly,

Deut. 6 6,7.

Psalm. 101,6, *Hest.* 4, 16.

Gen. 30,27.

Gen. 39,3.

Gen. 39,22, 23.

the *trulier* a Man doth ſerve *God*, the *faithfullier* he will ſerve *thee*.

2. If every *Housholder* were thus carefull; according to his *duty*, to bring up his Children and Family in the *ſervice* and *feare of God* in his *owne* houſe, then the Houſe of *God* ſhould bee better filled, and the *Lords Table* more frequented every *Sabbath* Day; and the Paſtours *publike* Preaching & labour would take *more* effect than it doth. The *ſtreets* of townes and Cities would not *abound* with ſo many drunkards, ſwearers, whore-mongers, and prophane ſcorners of true *Piety and Religion: Weſtminſter Hall* would not be ſo full of contentions, wrangling ſuits, and unchriſtian *debates*: and the *priſons* would not be every Seſſions ſo full of Theeves, Robbers, Traitors, & Murtherers. But (alas) *moſt* Houſholders make no other uſe of their *Servants*, than they doe of their *Beaſts*. Whileſt *they* may have their *Bodies* to doe their ſervice, they care not if their *Soules* ſerve the *Devill*. Yet the common *complaint* is; that *faithfull* and *good* ſervants are *ſcarce* to bee found. True; but the reaſon is, becauſe there are ſo many *prophane* and *irreligious Maſters*: for, the example and inſtruction of a *Godly* and *Religious Maſter*, will make a good and faithfull *Servant*, as may witneſſe the examples of *Abraham, Ioshua, David, Cornelius, &c.*

who

who had *good* servants, because they were Religious Masters, such as were carefull to make *their* servants *Gods* servants.

It is the *chiefe* labour and care of most men, to *raise*, and to *advance* their *house*; yet let them *rise up early, and lye downe late, and eate the Bread of carefulnesse*, all will bee but in vaine, for *except the Lord build a House*, (that is, raise up a Family) *they labour in vaine*. For God hath sealed this, as an *irrevocable* decree, that *he will powre his wrath upon the Families that call not upon his Name*: yea: *God will take the Wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c.* Yea, when his *iniquities are full*, hee will make *the Land to spue out every Canaanite*. *Religion then* and the *Service* of God in a Family, is the *best* building, and *surest* entayling of House and Land, to a *man* and his *posterity*: for the *righteous Man shall inherit the Land, and dwell therein for ever*.

Psa. 127 12. *Ier.* 10, 25. *Psa.* 52 *Gen.* 15 16. *Lev.* 18 25. *Psa.* 37 29.

As therefore if thou desirest to have the *blessing* of God upon thy *selfe*, and upon thy *Family*, either, before or after thine owne private devotion, call every morning *all* thy *Family* to some *convenient* roome; and first, either reade thy selfe unto them a Chapter in the *Word* of God, or cause it to bee read distinctly by some *other*: If *leasure* serve, thou mayest

a Origen would have the word expounded in Christian houses, Hom. 9 in Levit. Augustine saith: that which the Preacher is in the Pulpit, the same the Housholder is in the house.

a *admonish* them of some *remarkeable* good *notes*, and then kneeling downe with them in *reverent* sort, as is before described, pray with them in this manner:

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, wee confesse that wee are *unworthy* to appeare in thy sight & presence, considering our manifold sinnes, which wee have committed against *Heaven and before thee:* and how that wee have beene *borne* in sinne, and doe *daily* breake thy holy *Lawes* and Commandements, contrary to *our* knowledge and consciences, albe it that wee *know* that thou art our *Creator*, who hast *made* us; our *Redeemer*, who hast *bought* us with the *blood* of thy *onely* begotten Son; and our *Comforter*, who bestowest upon us, all the good and holy *graces*, which wee enjoy in our soules and bodies. And if thou shouldest but deale with us, as our wickednesse, and unthankefulnesse have deserved: what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life; and in the World to come, *wrath*, and everlasting condemnation? Yet, O Lord, in the *obedience* of thy Commande-

dement, and in the *confidence* which we have in thy unspeakable and endlesse mercy in thy Sonne, our Saviour *Iesus Christ*: wee thy poore servants, appealing from the Throne of *Iustice* (where wee are justly lost and condemned) to thy Throne of *Grace*, (where Mercy *raigneth*, to pardon *abounding* sinne:) doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent *Lambe*, which hee so *abundantly* shed *(to take away the sinnes of the World)* all our sinnes, both *originall* and *actuall*, may bee so cleansed and washed from us, as that they may *never* bee laid to *our charge*, nor ever have power to rise up in Iudgement against us. And wee *beseech* thee, good *Father*, for *Christ* his death & passions *sake*, that thou wilt not suffer to fall upon us that fearefull curse and vengeance, which thy Law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as wee are taught by thy Word, *that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkard, Gluttons, and such like* inordinate livers, *shall not inherit the Kingdome of God:* powre the grace of thy *Holy Spirit* into our hearts, whereby wee may bee *enlightned* to see the filthinesse of our *sinnes*,

to abhorre them: and may be more & more *ſtirred* up to live in *newneſſe* of life, & love of thy *Majeſty*; ſo that we may daily encreaſe in the obedience of thy *Word*, & in a conſcionable care of keeping thy *Commandements*.

And now, *O Lord*, wee render unto thee moſt hearty *thankes*, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in this *life*, and given us an aſſured hope that thou wilt glorifie us in thy *heavenly* Kingdome, when this mortall life is ended. Likewiſe wee thanke thee for our life, health, wealth, liberty, proſperity, and peace; eſpecially, O *Lord*, for the *continuance* of thy holy *Goſpell* among us, and for ſparing us ſo long, and granting us ſo gracious a time of *Repentance*. Alſo we praiſe thee, for all other thy mercies beſtowed upon us; more eſpeciall for preſerving us this Night paſt, from *all dangers* that might have befalne our Soules and Bodies. And ſeeing thou haſt now brought us ſafe to the *beginning* of this day, wee beſeech the *protect* and *direct* us in the ſame. Bleſſe and defend us in our *goihg out*, and *comming in*, this day and evermore. Shield us, *O Lord*, from the *tentations* of the *Devill*, and grant us the cuſtody of thy *holy Angels*, to defend and direct us in all our *wayes*.

And to this end, wee recommend

our

our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy *hands*, and almighty *tuition*. Lord defend them from all *evill*, proſper them in all *graces*, and fill them with thy *goodneſſe*. Preſerve us likewiſe this day, from falling into any *groſſe* ſinne, eſpecially thoſe whereunto our *natures* are moſt *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Majeſty*, by any rash or falſe oathes: or by any lewd or lying ſpeeches: give unto us *patient minds*, *pure and chaſte hearts*, & all other graces of thy Spirit, which thou knoweſt to bee needfull for us, that wee may the better bee inabled to ſerve thee in holineſſe and righteouſneſſe. And ſeeing that all *Mens* labour, without thy *bleſſing*, is in vaine; bleſſe *every* one of us in our ſeverall places and callings, *direct thou the worke of our hands upon us, even proſper thou our hand-worke*; (for except thou *guide* us with thy *grace*, our endeavours can have no *good ſucceſſe*.) And provide for us all things, which thou, O Father, knoweſt to be needfull for every one of us, in our *ſoules* and *bodies* this day. And *grant* that wee may ſo *paſſe* thorow the *Pilgrimage* of this short *life*: that our *hearts* being not *ſettled* upon any tranſitory things, which we meete with in the *way*: our *ſoules* may every day bé more & more *ravished* with the love of our *home*,

and

and thine everlasting *Kingdome*.

Defend likewise, *O Lord*, thy Vniversall Church, and every particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee live. Preserve and defend from all evils and dangers, our gracious KING CHARLES, our QVEENE, together with the Princes *Palatine* of *Rhene*, and the Religious *Princesse Elizabeth* their mother. Multiply their dayes in blisse and felicity: and afterwards *crowne* them with everlasting joy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places, and governe *thou* them, that they may governe us in *peace and godlinesses* and of thy mercy, *O Lord*, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *evill* Conscience, because they have sinned against thy *Word*, or for *a good* Conscience, because they will not sinne against thy *truth*. Make the *first* to know, that not one drop of the blood of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, upon repentance, for the greatest *sinnes* of the chiefest sinner in the World. And for the other, let not, O Lord, thy *long sufferance* either to much *discourage*

them,

them, or too much *encourage* their enemies: but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliverance*, which way may ſtand beſt with their *comfort* and thy *glory*.

Give every one of us grace, to be alwayes mindefull of his laſt end, & to be prepared with faith and repentance, as with a *Wedding-garment*, againſt the time that thou ſhalt call for us out of this ſinfull World. And that in the meane while wee may ſo in all things, and above all things, ſeeke thy *glory*, that when this *mortall* life is ended, wee may then be made *partakers* of *immortality*, and life *eternall* in thy moſt bleſſed and glorious *Kingdome*.

Theſe, and all other graces, which thou, O Father, ſeeſt to be neceſſary for us, and for thy whole *Church*, wee humbly beg and crave at thy *hands*, concluding this our imperfect prayer in that *abſolute* forme of prayer, which Chriſt himſelfe hath taught us, ſaying: *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Houſhold (taking in the feare of God, ſuch a breake-faſt or refreshing, as is fit) depart: the children *to Schoole, the* ſervants *to their worke*; every one *to his office: the* Maſter *and* Miſtreſſe *of the Family to their Callings, or to ſome* honeſt *exerciſe for recreation, as they thinke fit.*

The Practice of Piety at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is covered, ponder with *thy selfe* upon these *Meditations*: to worke a deeper impression in thy heart, of Gods *fatherly providence* and *goodnesse* towards thee.

† Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta accedam, *Aug. lib.* 10. *conf.*

Meditations before Dinner and Supper.

IMEditate that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feed, will devoure thee, & eate thee up: & † that meate & drinke are but as *Physicke*, or meanes which God hath ordained, to releeve and cure this *naturall infirmitie*, and necessity of man. Vse therefore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature, than to satisfie the sensuality and delights of the flesh. Eate therefore to live, but live not to eate. A *Skavenger*, whose living is to *empty*, is to bee preferred before *him* that liveth but to *fill* Privies. There is no service so *base*, * as for a man to be a *slave* to his *belly*. The *Apostle* termeth such, *Belly-gods*, *Phil.* 3, 19. Therefore we may boldly terme them as the Scriptures doe other *Idols*, [a] *Gillulim*, Dungie-gods, *Hab.* 2: 18, 19. 2 *King.* 17. 12. and as no one action (Gods or dinance excepted) makes a man more to resem-

* Major sum & ad majora genitus, quam ut mancipium sim mei corporis, *Senec.* [a] *Or* Galal, *which signifieth mans dung, as Ezec.* 4. 15, 17.

ble

ble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *surfetting*, *drunkennesse*, and *spewing*, makes a *man* more *vile* than a *Beast*.

II. Meditate of the *omnipotency* of God, who made all these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* thorow the universall World, maintaining all their lives, which hee hath given them; which surpasseth the wisedome of all the *Angels* in Heaven: and of his *clemency* and *goodnesse*, in feeding also his *very enemies*.

Heb. 11,3. *Psalm.* 145. 15,16. *Mat.* 5. 14,45. *&c. Acts* 14,17.

III. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, have lost their lives, to become food to nourish thee: and how *Gods providence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures hee maintaines thee in *health* and *life*.

Hanc ob causam Gentiles mensas sacras & festa nominabant. *vivos.* * S. Aug. *had written over his table.* Quisquis amat dictis absentum rodere famam. Hanc mensam vetitam noverit esse sibi. *Possid. de vita Aug. Luke* 9,16. *Mat.* 14,19, *and* 15, 36. *Mark.* 6,41, *and* 8,6. *Luke* 24. *John* 6,11. *Mark.* 26,30.

IV. Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so *gracious a God*, to bee abused by scurrility, ribaldry, or swearing: or thy * *fellow brother*, by disgraceful *backe-biting*, *taunting*, or *slandering*.

V. Me-

V. Meditate, how that thy Master *Iesus Christ* did never *eate* any *food*, but *first* hee blessed the Creatures, and gave *thankes* to his heavenly Father for the same. And after his last *Supper*, wee reade that *hee sung a Psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eate at their Feast, till* Samuel *came to blesse their meate.* And, saith *Ioel* to Gods people: *You shall eate and bee satisfied, & praise the Name of the Lord your God.* This also was the practice of the *Apostles*. For S. *Paul* in the Ship, gave *thankes before meate*, in the presence of *all* the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thankes at meales, therefore thou art now ashamed to begin. Thinke it no shame to *doe* what *Christ* did; but bee rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gave his Father such great thankes for a Dinner of *Barley bread, and broyled Fish*; what thankes should such a *sinnefull man* as thou art, render unto God, for such *variety of good* and dainty cheere? How many

Deut. 10. 1

1 Sam. 9. 13. Ioel 2. 26.

Acts 24. 35.

a true

a true Christian would be glad to *fill* his belly with the morsels which thou *refusest*, and doe *lacke* that which thou *leavest*? How *kindly* doe others *labour* for that which they eate, & thou hast thy foode *provided* for thee, without either *care or labour*? To conclude, if † *Pagan Idolaters* at their Feasts, were accustomed to *praise* their false *gods*: what a shame is it for a *Christian* (at his Dinners and Suppers,) not to * *praise* the *true God, in whom wee live, moove and have our being*?

† *Dan.* 5,14.
* *Acts* 17.28.
a *Iob* 17,14.
b *Psal.* 69.12.
c *Gen.* 3,17.
1 *Tim.* 4.4,5.
d *Mat.* 4,4. *Lev.* 26 26.
e *Exod.* 4,16, and 5, 16.
1 *Sam.* 2,13.
f *Mat.* 14,6. *Luke* 24,30. 1 *Cor.* 10,1. *Rom.* 14,6. 1 *Thes.* 5,18. *Eccl.* 10 17. *Luke* 21,34. *Eccl.* 31 10. *Nehem.* 6,10. *Amos* 6,6.

VI. Meditate, that thy *body*, which thou doest now so daintily *feed*, must bee (thou knowest not how soone) meate for *Wormes*; a *When thou shalt say to corruption, Thou art my Father; and to the Worme, Thou art my Mother, and my Sister.*

VII. Meditate, how that many a b *Mans Table is made his Snare*, so that through his intemperancy & unthankefulnesse, the meat which should nourish his body, *kils* him with a *surfeit*: in so much, that more are killed with this *snare* c, than with the *Sword*. And seeing that since the d *Curse*, the use (as of all creatures, so likewise) of meate & drinke, is unto us * *uncleane*, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that f *Man* liveth not by *Bread onely*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of Bread*.

Sit not therefore downe to eate, before you pray, and riſe not before you give God *thankes*. Feed to ſuffice *Nature*, yet riſe with an appetite, and remember thy poore Chriſtian *brethren* who ſuffer hunger, and want thoſe *good things* wherewith thu doeſt abound.

Theſe things, or ſome of them premeditated: (*if there bee not a* Samuel *preſent*) lift up with all comely reverence *thy heart, with thy hands and eyes, unto the* great Creatour *and Feeder of all* Creatures *and before Meate pray unto him thus*:

1 Sam. 9, 13. Matth. 14, 19.

Grace before meate.

Pſalm. 104, 27. Joel 1. 10. Pſalm. 147, 9. Iob 39 3. 1 Tim. 4. 5. 1 Kin. 19, 8.

O Moſt gracious God, and loving Father, who feedeſt all *Creatures* living, we [illegible] depend upon thy divine *providence*: wee beſeech thee *ſanctifie* theſe Creatures, which thou haſt ordained for us: give them vertue to nourish our bodies, in *life* and *health*: and give us grace to receive them *ſoberly*, and *thankefully*, as from thy hands: that ſo in the *ſtrength* of theſe and other thy *bleſſings*, wee may walke in the *uprightneſſe* of our hearts, before thy *face* this day end all the dayes of our lives; through Ieſus Chriſt our Lord and onely Saviour, *Amen*.

Or thus:

MOst gracious God, and mercifull Father; wee beseech thee *sanctifie* these Creatures to our use: make them *healthfull* to our nourishment; and us *thankefull* for all thy blessings, through Christ our *Lord* & onely Saviour, *Amen.*

Another Grace before meate.

OEternall God, *in whom wee live, move, and have our being,* wee beseech thee blesse unto thy Servants these Creatures, that in the *strength* thereof wee may *live,* to the setting forth of thy *praise* and *glory*: through Iesus Christ our Lord and onely Saviour, *Amen.*

After every meale, bee carefull of thy selfe and Family, as Iob *was for himselfe and his Children,* Iob 1,4. *lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might bee either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thankes unto God, and pray in this manner:*

BLessed be thy holy Name, OLord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to *feed* our *soules*, with the *spirituall food* of

thy holy *Word* and *Spirit*, unto life everlasting, Lord defend and save thy whole *Church*: our gracious King *Charles*, Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: Forgive us our sinnes, and unthankefulnesse, passe by our manifold *infirmities*, make us all mindfull of our *last ends*, and of the *reckoning* that we are to make to thee therein. And in the meane while grant unto us health, peace, & truth, in Iesus Christ our Lord, & onely Saviour, *Amē*

Or thus:

BLessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time, Lord forgive us all our sins & frailties: save & defend thy whole *Church*, our King and royall *Posterity*, and grant us health, peace, & truth, in Christ our onely Saviour, *Amen.*

Or thus:

WE give thee thankes (O Heavenly *Father*) for *feeding* our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word, unto life everlasting. Defend (O Lord) thine universall *Church*, the *King*, and his Royall *Posterity*; and grant us continuance of thy *grace* & *mercy*, in Christ our onely Saviour, *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, *and his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, observe these* Rules.

Rules to bee observed in singing *of Psalmes.*

1. BEware of singing *divine Psalmes* for an *ordinary recreation*; as do men of impure Spirits, who sing holy *Psalmes*, intermingled with prophane *Ballads*. They are *Gods Word*, take them not in thy mouth in vaine.

2. Remember to sing *Davids Psalmes*, with *Davids Spirit*. *Matth. 22,43.*

3. Practise Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.* *1 Cor. 14,15.*

4. As you *sing*, uncover your *heads*, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne Words: but bee sure that the matter makes more melody in your *hearts*, then the *Musicke* in your *Eares*: for the singing with a grace in our hearts, is that *1 Cor. 11,4.* *Eph. 5, 19. Col. 3, 16.*

which the *Lord* is *delighted* withall, according to that old Verſe:

Non vox, ſed votum, non muſica chordula, ſed cor.
Non clamans ſed amans, pſallit in aure Dei.

'Tis not the voyce, but vow,
Sound heart, not ſounding ſtring:
True zeale, not outward shew,
That in Gods eare doth ring.

5. Thou maiſt, if thou thinke good, ſing all the *Pſalmes* over in order: for all are moſt divine and comfortable. But if thou wilt chuſe ſome *ſpeciall Pſalmes*, as more fit for ſome *times*, and *purpoſes*: and ſuch, as by the oft uſage, thy people may the *eaſilier* commit to memory:

Then ſing:

In the Morning, *Pſalm.* 3, 5, 16, 22, 144.

In the Evening, *Pſal.* 4, 127, 141.

For mercy after a ſinne committed, *Pſal.* 51, 103.

In ſickeneſſe, or heavineſſe, *Pſal.* 6, 13, 88, 90, 91, 137, 146.

When thou art converted, *Pſal.* 30, 32.

On the Sabbath Day, *Pſalm.* 19, 92, 95.

In time of joy, *Pſal.* 80, 98, 107, 133, 145.

Before Sermon, *Psal.*1,12,147, the 1 and 5 *part* of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Commnnion, *Psalm.*22,23, 103,111,113.

For spirituall solace, *Psalm.*15,19, 25,46,67,112,116.

After wrong & disgrace received, *Psal.*42,69,70,140,144.

After the Psalme, all kneeling downe in reverent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus:

Evening Prayer for a Family.

OEternall God, and most gracious *Father*, wee thine unworthy Servants, heere assembled, doe cast downe our selves at the foot-stoole of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneneſſe, distrust, *too much* love of our selves, and the World; *too little* love of thee, and thy Kingdome, but empty and voyde of faith, love, patience,

and every ſpirituall grace. If thou therefore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that wee have derived from thence: *Satan* might juſtly challenge us for his *owne*, and wee could not expect any thing from thy Majeſty, but thy wrath & our condemnation, which we have long agoe deſerved. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom onely thou art well pleaſed*, and for the merits of that bitter death and bloody paſſion, which wee beleeve that hee hath ſuffered for us: have mercy upon us, pardon and forgive us all our ſinnes, and free us from the *ſhame* and confuſion which are due unto us for them, that they may never *ſeaze* upon us to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much as thou haſt created us to ſerve *thee*, as *all* other Creatures to ſerve *us*: ſo we beſeech thee inſpire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may have the inward *ſight* & *feeling* of our *ſins* and naturall corruptions, & that we may not be *blinded* in *them* through *cuſtome*, as the *Reprobates* are; but that we may more and more loathe them, and be heartily grieved for them, endeavouring by the uſe of

Matth 3, 17.

all

all good meanes to overcome & get out of them. Oh let us *feele* the *power* of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising up our *soules* to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not to be drowned in the streame of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: but daily frame us more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holinesse, wee may so serve and glorifie thee, that living in thy *feare*, and dying in thy *favour*, wee may in thine appointed time, attaine to the blessed resurrection of the *just*, unto eternall *life*. In the meane while, O Lord, increase our *faith* in the sweet promises of the *Gospell*, & our repentance from *dead* workes, the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our love unto thy Children: especially those, whom wee shall see to stand in *need* of our helpe & comfort: That so, by the fruits of *Piety*, & a righteous life, wee may bee assured that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace,

Rom. 6. Phil. 3. 10.

maintenance and all other outward things: so farre forth, as thy Divine Wisedome shall thinke meete and necessary for every one of us.

And heere, *O Lord*, according to our bounden duty, wee confesse, that thou hast beene exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life, and therefore we do heere from our very soules, render unto thee all humble & hearty thankes, for all thy *blessings* and benefits bestowed upon our soules & bodies, acknowledging *thee* to be that *Father of light, from whom wee have receive all these good and perfect gifts*: and unto thee alone for them, wee ascribe to bee due all glory, honour and praise both now and evermore. But more especially, wee praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgments (which our sinnes have deserved) have falne upon any one of us. Good Lord, forgive us the sins which this day wee have committed against thy Divine *Majesty*, and our *Brethren* and for Christ his sake, be reconciled unto us for them. And wee beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us, and all that belong unto us this night, from all danger

Iam. 1. 17.

Psalm. 78. 49.

fire, robbery, terrours of evill angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe *under the shaddow of thy wings*; wee here commend our bodies and soules and all that wee have, unto thine Almighty protection. Lord blesse and defend both us and them from al evill. And whilest wee sleepe, doe thou, *O Father*, who never slumbrest nor sleepest, watch over thy Children, and give a charge to thy *Holy Angels*, to *pitch their Tents* round about our House and dwelling, to *guard* us from all dangers: That sleeping *with* thee, wee may in the next morning bee wakened by *thee*, and so being *refreshed* with moderate sleepe, wee may bee the fitter to set forth thy *glory* in the conscionable duties of our callings. *Psalm.* 91, 5.

And wee beseech thee, O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquility of these Kingdomes, wherein we live, turning from us those plagues which the *crying sinnes* of this Nation doe *cry for*.

Preserve our Religious King *Charles*, from all dangers and *Conspiracies*; blesse our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: blesse all our Magistrates & *Ministers* all that feare thee, and call upon thy *Name*,

all our Christian Brethren & Sisters, that suffer sickenesse, or any other affliction or misery, especially those, who any where doe suffer persecutiõ for the testimony of thy *Holy Gospell*, grant them patience to beare thy crosse; and deliverance, when and which way it shall seeme best to thy Divine Wisedome. And Lord, suffer us never to forget our last ends, and those *reckonings*, which then wee must render unto thee. In health and prosperity make us mindefull of sicknesse, and of the *evill day* that is behind, that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroome* of our soules. And now, Oh Lord, most holy and just, we confesse that there is no cause why *thou* (who art so much displeased with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Saviour, wee humbly begge these, and all other graces, which thou knowest to bee needfull for us, shutting up these our *imperfect* requests, in that *most holy* Prayer, which *Christ himselfe* hath taught us to say unto thee, *Our Father, &c.*

Luk. 21 35. Matth. 25, 3, &c.

Thy Grace, O Lord Iesus Christ, thy love,

O hea-

O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, bee with us, and remaine with us this night, and for evermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Tempels* of the holy *Ghost*, let then in the feare of *God* depart every one to his rest: using some of the former private *meditations* for Evening.

Thus farre of the House-holders publique *Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church, on the* Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

ALmighty God will have himselfe worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joyned together in a visible *Church*: that by this meanes hee may bee knowne not only to be *God* and *Lord* of every *singular* person: but also of the Creatures of the *whole universall* World.

Quest. But why doe not wee *Christians*, under the *New*, keep the *Sabbath* on the same seventh day, whereon it was kept under the *Old Testament*?

I answer; because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, & whom the Law it selfe commands us *Matth. 12, 1. Deut. 15, 18. 19.*

to

to *heare*, did alter it from that *seventh* day, to this *first* day of the Weeke, whereon wee keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, [a] *breathed* on the Apostles the *Holy Ghost*. & gave them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *every first day* of the weeke, during the forty dayes hee continued on earth, betweene his *Resurrection* and *Ascension* for the fiftieth day after, being the first *day* of the weeke, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and **spake unto them those things which appertaine to the Kingdome of God*, that is, instructed them how *they* should thorowout the Churches (which were to be converted) change the *Sabbath* to the *Lords* Day: the bodily sacrifices of Beasts, to the spirituall *sacrifices* of *praise, prayer*, and *contrite hearts*; the † Leviticall *Priesthood* of the *Law*, to the *Christian Ministery* of the *Gospell*. the Iewish *Temples* and *Synagogues*, to *Churches* and *Oratories*: the *Old* Sacraments of *Circumcision*

[a] *Iohn 20, 19. 26.* * *Acts 1, 2, 3.* Cyril. *bids us note, that* S. Iohn *doth not simply set downe the manner of Christs appearing unto* Thomas, *but all the circumstance of time* (post dies octo) *whence hee concludes thus* Diem igitur octavum, Dominicum esse necesse est, *Cyr.* in Iohan. lib. 12, cap. 58.

† *Heb.* 7, 11, 12. *Ephes.* 4, 8, 11, 12, 13.

and

and *Passeover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Acts* 19, 8, and *Acts* 28, 23. *Col.* 4. 11, but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it tooke effect. So that as Christ was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* under the *Law*: so he continued forty dayes teaching his Disciples in *Sion* what thy should preach, and how they should governe the Church under the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should governe his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, hee likewise ordained, on what day they should *keepe* their *Sabbath*, and ordinarily doe the workes of their Ministery, especially seeing that under the Old Testament, God shewed himselfe as carefull, both by his Morall & Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to bee omitted, that the *Lord*, [a] who hath times and seasons in his owne *power*, appointed this *first* Day of the weeke, to be the very day [b] wherein he sent downe from Heaven the *holy Ghost* upon the Apostles, so that upon that

Eph. 4. 1, 11, 12.

a *Acts* 1, 7.

b *Acts* 2, 1. *&c.*

day,

day, they first began, and ever after continued the publike exercising of their Ministery, in the [a] preaching of the Word, the [b] administration of the *Sacraments*, & the [c] loosing of the sins of *penitent* sinners. Vpon these and the like grounds, [d] *Athanasius* plainely affirmeth, that the *Sabbath* Day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the [e] *Lords Day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the [f] *Lord* honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royall* Prerogatives, and *transcendent* authority, could; so he had also reason to change the Holy *Sabbath* from the seventh day to *this*, whereon we keepe it. For, as concerning that seventh *day*, which followed the sixe dayes, wherein God finished the Creation: there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason & occasion, it might very well be changed and altered unto *some* other seventh day. For the Cõmandement doth *not

a Acts 2, 1, 4,
b Acts 2, 31, 41, 42.
c Acts 2, 31, 39.
d Athan. in front. spicio. hom. de sent.
e Apo. 1, 1.
The Scripture of the New Testament gives not this honourable title to any thing but onely to the blessed Sabbath & holy Supper. For as he substituted the Lords Supper in stead of the Passe-over: so did hee the Lords Day, in the Iewish Sabbaths room.
f 1 Cor. 11, 20. * H. Wolph. Chrono. de Temp. lib. 2, c. 1. pag. 92. Legis substantia est, sex diebus terrenis negociis incumbere, septimo divino cultui dare operam.

say,

say, Remember to keepe holy *the seventh day, next following the sixth day of the creation*, or this, or that *seventh* day: but indefinitely remember that thou keepe Holy a *seventh Day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *naturall*, consisting of 24 houres; or a day *artificiall*, consisting of 12 houres, from Sun-rising, to Sun-setting: and withall consider the Sunne-standing *still* at noone, in *Ioshuahs* time, the space of a whole day: and the Sunne *going backe* tenne degrees (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the *Iewes* themselves could not keepe their Sabbath upon that *precise* and *just distinction of time*, called at the first, the seventh day from the Creation.

Iosh. 10 12, 13. 2 *King.* 20, 11.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequall rising* and *setting* of the Sunne, every day varieth in some places a *quarter*, in some a *halfe*, in other a *whole* day: Therefore the Iewish *seventh day*, cannot precisely bee kept at the *same instant* of time, every where in the world.

Christoph. Helvit. Syst. cont. Theol. cum Iudaic. de Sab.

Now, our Lord *Iesus* having autority, as *Lord over* the *Sabbath*, had likewise now farre greater reason & occasion to translate the Sabbath from the *Iewish* seventh Day, unto the seventh Day, whereon Christians

Matth. 12, 8.

doe keepe the Sabbath.

1. Because, that by his *Resurrection* from the dead, there is wrought *a new spirituall Creation* of the World: without which all the Sonnes of *Adam* had beene turned to everlasting *destruction*, and all the workes of the first Creation had ministred no *consolation* unto us.

Isa. 65 17. *Isa.* 66. 22. *Psalm.* 90, 3.

And in respect of this new spirituall Creation, the Scripture saith, that [a] *Old things are passed away, and all things are become new:* [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, [f] *new* Testament: [g] *new* Commandements; [h] *new* names, [i] *new* way, [k] *new* song, [l] *new* garment, *new* wine, *new* vessels, [m] *new* Ierusalem, [n] *new* Heaven, and a *new* Earth. And therfore of necessity there must be in stead of the old, a *new* [o] Sabbath *day*, to honour & praise our Redeemer, and to meditate upon the *worke* of our Redemption, and to shew the new change of the *Old* Testament.

a 2 *Cor.* 5, 17.
b *Gal.* 6. 15.
c 1 *Pet.* 2, 10.
d *Ephes.* 4, 24.
e *Col.* 1, 10.
f *Matt.* 26, 28.
g *Iohn* 12, 14.
h *Apo.* 2, 17.
i *Heb.* 10, 10.
k *Apo.* 3, 9.
l *Luke* 5 36.
m *Apo.* 21.
n 2 *Pet.* 3. 13.
o *Isay.* 66. 22. *Heb.* 4, 9.

3. Because that on this day *Christ rested* from all his *sufferings* of his *Passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *first creation*; whereby *God* mightily manifested himselfe unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore cals it

mine holy Day: much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ* (*whereby hee mightely declared himselfe to be the Sonne of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called *the Lords Day*: For, as the deliverance out of the captivity of *Babylon*, being greater, tooke away the name from the deliverance out of the *bondage of Egypt*: so the *day* whereon *Christ* finished the *Redemption* of the world, did *more* justly deserve to have the Sabbath kept on *it*, than on that day, wherein *God* ceased from *creating* the World. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must bee dedicated to a holy rest: But still a seventh *day* kept, according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their *Sabbath* with the *Night*, when *God* rested: but Christians honour the Lord *better*, on the *first* day of the *weeke*, beginning the *Sabbath* with the *day*, when the *Lord arose*. They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords* Day, being the *first* of the *Creation*

Isa. 58 13.

Rom. 1,4.

Apoc. 1 10. *Ier.* 23, 7,8.

Gen. 2, 2. *Lev.* 23,32. *Neh.* 13,19. *Matth.* 28,1. *Acts* 20,7, 11.

and *Redemption*, puts us in mind both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Olde Testament*, God, by the *glory* consisting of *seven Lamps, seven Branches, &c.* put them in remembrance of the *Creation, light, and Sabbaths rest*: So under the *New Testament, Christ the true light of the World*, approacheth in the *middest of the Lamps, and seven golden Candlesticks*, to put us in minde to honour our Redeemer, in the *light of the Gospell*, of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with *great reason*, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augments* the *dignity* thereof: as the name *Israel*, added unto *Iacob*, made the Patriarke the more *renowned*.

Exod. 37.

Apoc. 1, 13.

Gen. 32, 11.

The reason taken from the example of *Gods resting* from the *worke* of the *Creation* of the *World*, continued in force, till the *Son* of *God ceased* from the *worke* of the *Redemption* of the *World*, and then the *former gave* place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* shonld bee kept (under the *New Te-*

Psalm. 110, 3.

stament)

ſtament) on the *firſt day* of the weeke.

For firſt, in the 110 *Pſalme*, which is a Prophecie of *Chriſt*, and his Kingdome, it is plainly foretold, that there ſhould *bee a ſolemne day of Aſſembling, wherein all Chriſts people ſhould willingly come together in the beautie of holineſſe.* In ſo much, that *no raine* (of peace) *ſhall bee upon thoſe Families, that in that Feaſt will not goe up to Ieruſalem* (the Church) *to worſhip the King, the Lord of Hoſts.* Now on what day this holy *Feaſt*, and *Aſſembly*, ſhould be kept, *David* ſheweth plainly in *Pſalme* 118; which was a prophecie of *Chriſt* as appeares *Mat.* 21,42. *Acts* 4,11. *Epheſ.* 2, 20. as alſo by the conſent of all the *Iewes*, as *Hierome witneſſeth:* For-ſhewing, how *Chriſt* by his ignominious death ſhould *be as a ſtone rejected of the Builders, or chief Rulers of Iudea, & yet by his glorious Reſurrection, ſhould become the chiefe ſtone of the Corner:* he wisheth the *whole Church* to keep holy *that day*, whereupon *Chriſt* ſhould effect this wonderfull worke: ſaying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And ſeeing that upon this day: that which *Peter* ſaith of *Chriſt*, appeareth to bee true, *That God made him both Lord, and Chriſt, Acts* 2,36. Therefore the whole Church under the *New Teſtament*, muſt celebrate the *Day of Chriſts Reſurrection. Rabbi Bachay* alſo ſaw by the fall of *Adam* on the ſixt day, that on

Zach. 23,27.

Pſalm. 118, 24.

Zebar. upon Gen. fol. 21. H. Broughton. Require of Consent. pag 50 51.

the same day, *the Messias should finish the work of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleepe unto the Morning*, that *Messias* should rest in his grave all their Sabbath Day. And he gathereth from that speech, *Genesis* 1, on the first day, *Let there bee light*; that the *Messias* should rise on the *first day of the Weeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of *darkenesse* and death, The Hebrew Author of the [a]*Booke*, called *Sedar, Olam, Rabba, cap.* 7, recordeth many memorable things, which were done upon the first day of the weeke, as so many types, that the chiefe worship of God should (under the *New Testament*) bee celebrated upon this Day. As, that *on this Day the cloud of Gods Majesty first sate upon his people.* Aaron *and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publykely unto God. The first day, wherein fire descended from heaven. The first day of the world*, of the *yeere*, of the *moneths*, of the *weeke*, &c. All shaddowing that it should bee the first and chiefe Holy-day of the *New Testament.* Saint [b] *Augustine* prooveth by divers places, and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets under the Old Testament, did fore-*

a Ex H. Wolphii chron. de Temp. lib. c. 2

b Aug. Epist. ad Ianuar. 119. c. 13.

see, and know, that our Lords Day was shadowed by their eight day of Circumcision. And *that the Sabbath should bee changed from the seventh day, to the eighth, or first day of the Weeke.* And [c] *Iunius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth Day, as a Sacrament of the eighth day, when Christ should arise from the dead.* The *Councell Foro-Iulienſe* affirmes; that *Eſay prophecyed of the keeping of the Sabbath upon the first day of the weeke.* If this Myſterie was ſo cleerely ſeene by the Fathers, under the ſhadowes of the [d] *Old Teſtament:* ſure, the God of this world hath deepely blinded their minds, who cannot ſee the truth thereof, under the ſhining light of the Goſpell. Therefore this change of the Sabbath *day*, under the *New*, was nothing but a fulfilling of that which was prefigured & foreprophefied under the *Old* Teſtament.

V. According to their *Lords* minde and Commaundement, and the direction of the *Holy Ghoſt* (which *alway* aſſiſted *them* in their *Miniſteriall* Office) the Apoſtles in all the Chriſtian *Churches* (which they planted) *ordained*, that the Chriſtians ſhould keepe the Holy Sabbath, upon that ſeventh day, which is the *firſt Day of* the weeke; [e] *Concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *ſo doe yee alſo. Every firſt day of the weeke, &c. when ye come toge-*

[c] Sacramentũ hoc fuit diei illius octavi, quo Dominus reſurrexit ad juſtificationem noſtrã, &c. ut ſcribit ad Fidum Cyprianus, lib. 3. Epi. 10 *Iun.* in Gen. 17.

[d] 2 *Cor.* 4, 4.

[e] 1 *Cor.* 16, 2, 3.

together in the Church [b] being the Lords Day) to eate the Lords Supper, [c] to remember and shew the Lords death till hee come, &c. In which words, note:

I. That the *Apostle ordained* this Day to bee kept holy: therefore a divine Institution.

II. That that Day is named the *first day* of the weeke; therefore not the *Iewish* seventh, or any other.

III. *Every first day* of the weeke: which sheweth a perpetuity.

IV. That it was ordained in the *Churches of Galatias* as well as of *Corinth*, and he settled *one uniforme order* in all the [d] *Churches of the Saints*: therefore it was *universall*.

V. That the exercises of this Day, where **collections* for the poore (which appeares by the *Acts* 2,42, and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

VI. That he will have the *collection* (though necessary,) remooved, against his comming, least it should hinder his preaching: but not their holy

[b] *The Syriack translation hath*, Quum congregamini, non sicut justum est in die Dominii nostri, comeditis & bibitis. *The Arabian translation also hath thus*, Non comeditis & bibitis pro ut vere diebus Dominii nostri decet, *and* Beza *witnesseth, that in one ancient* Greeke *Copye, there is vnd*, τὴν κυριακὴν. *The Lords Day added to every first*, &c. [c] 1 Cor. 11, 20, 25, 26. [d] 1 Cor. 14, 33. * *As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act.* 26, 7. *So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: & why should the Apostle require the collection to bee made on the first day of the weeke, but because that on this day the holy Assembly was held in the Apostles time?* 1 Cor. 22, 3, & 15, 12,

mee-

meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a neceſſitie.

And in the ſame Epiſtle Saint *Paul* proteſteth, that hee delivered them *none other* Ordinance, or doctrine, but *what he had received of the Lord.* In ſo much that he chargeth them, that *If any man thinke himſelfe to be a Prophet, or ſpirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee *wrote* unto them, and *ordained* among them, to keep their Sabbath on the *firſt day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can hee be *either* a true Prophet, or have any grace of Gods Spirit in his heart, who, ſeeing ſo cleerely the Lords day to have beene inſtituted and ordained by the Apoſtles, will not acknowledge the keeping Holy of the *Lords Day*, to bee a *Commandement* of the Lord? The *Iewes* confeſſe this *change* of the Sabbath, to have beene made by the Apoſtle, *Peter Alphonſus in Dialog. contra Iudæos, Tit.* 12. They are therefore more blind & ſottish than the *Iewes*, who prophanely deny it.

1 *Cor.* 7 14, 3.

At *Troas* likewiſe *S. Paul*, together with ſeven of the *chiefe* Euangeliſts of the Church, *Sopater*, *Ariſtarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and

Act. 20, 4. 5, 6, &c.

Trophimus, and all the Christians that were there: kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, & receiving the *Lords Supper*.

And as it is a thing to bee noted that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the weeke*, that is, to bee partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 *Cor.* 11, 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely are called Disciples, *Actor.* 11, 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day*, to the place where the Iewes and their Proselytes were wont to pray, and there preached unto them, *Acts* 16, 12, 13. So that it is as cleere as the Sunne, that it was the Christians usuall manner, to passe over the *Iewish* seventh *day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the *Lords Day*, but because it was a day knowne to bee generally kept holy, to the honour of the Lord *Iesus* (who *rose* from *death* to *life* upon *that day*) throughout all the Churches which the Apostles

Acts 1, 11, 4, *&c.*

planted?

planted? Which *S.John* calleth the *p Lords Day*; the rather to ſtirre up Chriſtians to a *thankefull* remembrance of their *Redemption*, by *Chriſt* his Reſurrection from the dead. And with the day, the *bleſſing* of the Sabbath is likewiſe tranſlated to the *Lords Day*, becauſe that all the *Sanctification* belonging to this *new world*, is in *Chriſt*; and from him, conveyed to Chriſtians. And becauſe there cannot *come* a *greater* Authoritie, than that of *Chriſt* and his *Apoſtles*: nor the like cauſe, as the *new Creation* of the World: therefore the Sabbath can never be altered from *this* day, to any *other*, whileſt this world laſteth. Adde hereunto, how the *Scripture* noteth, that in the *firſt planting* and ſettling of the *Church*, nothing was done, but by the ſpeciall *order* and *direction* of the *Apoſtles*, 1 *Cor.* 11, 34. 1 *Cor.* 14. 36, 37. *Tit.* 1, 5. *Act.* 15, 6, 24. and the *Apoſtles* did nothing but what they had warrant for from *Chriſt*, 1 *Cor.* 11, 23.

To ſanctifie then the *Sabbath* on the *ſeventh Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the ſame *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on *that* ſeventh day, to celebrate the *worlds Creation*, *binds Chriſtians to* ſolemnize the Sabbath on this *ſeventh day*, in *memoriall* of the *Worlds*

p Apoc 1, 10. *Mos Chriſtianus, &c. It is the manner of Chriſtians to call it the Lords Day, Beda in Luca c.* 14. *Heb.* 2, 5. *Heb.* 2, 11, *and* 5, 9.

Kedem

Redemption: for the fourth *Commandment*, being a *Morall* Law, requireth *seventh day* to bee kept holy for eve... And the *Moralitie* of this, as of the re... of the Commandements, is *more r... ligiously* to bee kept of us under th... *Gospell*, than of the *Iewes* under th... *Law*, by how much wee (in Baptisme... have made a more *speciall Covena...* with God, to keepe his Commande... ments: and *God* hath covenanted wit... us, to free us from the *curse*, and t... assist us with his *Spirit*, to keepe hi... Lawes. And that this Commandemen... of the Sabbath (as well as the othe... nine) is *Morall* and *perpetuall*, ma... plainely appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1 BEcause *all* the reasons of thi... *Commandement* are morall an... perpetuall: And God hath *bound* us t... the obedience of *this Commandement* with more forcible reasons, than t... *any* of the rest. First, because hee di... fore-see, that irreligious *men* would either more carelesly *neglect*, or mor... boldly *breake* this *Commandement*, tha... any other. Secondly, because that i... the *practice* of *this* Commandement the *keeping* of *all* the other consisteth which makes God so often com... plaine, that all his *worship* is negle... cted or overthrowne, when the *Sab...*

bath

th is either *neglected* or *transgressed*. would make a man amazed (saith *r. Calvin*) to consider, how oft, and ith what *zeale and protestation*, God quireth all (that will bee *his people*) sanctifie the *seventh day*: Yea, how e *God of mercy mercilesly* punisheth e breach of this Commandement ith cruell death: as though it were e summe of his whole honour and rvice.

Ierem. 15,22. *Ezec.*19 19,20, 21,24. *Ezec.*23 38. *Neh.*9, 4. *Ex Bodin.* de repub. ib.4. cap. 4.

And it is certaine, that hee who akes no conscience to breake the *abbath*, will not (to serve his turne) ake any conscience to breake any f the other Commandements, so he ay doe it without *discredit* of his reutation, or *danger* of Mans Law. herefore *God* placed this *Commandement* in the *middest* of the two Tales, because the keeping of *it*, is the est helpe to the keeping of all the est. The *conscionable* keeping of the abbath, is the *Mother* of all Religion, nd good discipline in the Church. ake away the Sabbath, and let eve- Man serve God, *when* hee listeth, nd what will shortly become of *Re-gion*, and that *Peace* and *Order*, which od will have to be kept in *his Church*? *he Sabbath Day is Gods market-day* for he weekes *provision*, wherein *He* will ave us to come unto *him*, and *buy* of *im without Silver or Money*, the *Bread* f Angels, and *Water* of life, the *Wine*

1. *Cor.* 14,33, 40.

Esa. 55 1.2.

of the Sacraments, and *Milke* o
the Word to feed our Soules: *trye*
Gold, to enrich our Faith: precious
Apoc. 3, 11. *Eye-salve*, to heale our spirituall blind-
nesse: & the *white Rayment* of Christ's
Righteousnesse, to cover our filthy
nakednesse. He is not *farre from* true
pietie, who makes Conscience to *keep*
the *Sabbath* day: but he who can *dis-*
pence with his Conscience to *break*
the *Sabbath* for his owne profit or
pleasure, his *heart* never yet felt; what
either the *feare* of God, or *true* reli-
gion meaneth. For, of *this* Comman-
dement may that speech of *S. Iames*
Iam. 2, 9. bee verified; *Hee that faileth of one, is*
guiltie of all. Seeing therefore, that God
hath *fenced* this Comandement with so
many *morall* reasons, it is evident, that
the Commandement it selfe is *morall*.

2. Because it was commanded of
God to *Adam* in his *Innocency*: whilest
holding his happinesse, not by Faith
in *Christs Merits*, but by Obedience
to *Gods Law*) hee *needs* no Ceremony,
shadowing the Redemption of Christ.
A Sabbath therefore of a *seventh day*
cannot be simply a Ceremonie, but an
Essentiall part of Gods worship, en-
joyned unto Man, when there was but
one condition of all men. And if it
Gen. 2, 3. was necessary for our *first Parents* to
have a *Sabbath Day*, to serve *God* in
their *perfection*, much more need
their *Posteritie* to keepe the *Sabbath*

in

in the ſtate of their *corruption*:. And ſeeing *God himſelfe* kept *this* day *holy*, how can that *man* be holy, that doth *wilfully* prophane it?

3. Becauſe it is one of the Commandements which *God* ſpake with his owne mouth, and twice [a] wrote with his *owne* fingers in Tables of ſtone, to ſignifie their authority and perpetuity. All that GOD wrote, were *morall* and *perpetuall* Commandements, and thoſe are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall that were to be *abrogated by Chriſt*, were written all by *Moſes*: But this of the Sabbath, with the other nine, written by God himſelfe, were put into the Arke, where no ceremoniall Law was put: to ſhew that they ſhould bee the perpetuall rules of the Church, yet ſuch as none could *perfectly* fulfill and keepe, but onely *Chriſt*.

[a] Exo. 34 1, &c.

Deut. 4 13.

Deut. 4 4.

1 Reg. 8, 9. Heb. 9, 3.

4. Becauſe *Chriſt* profeſſeth, *that hee came not to deſtroy the morall Law*: and that the *leaſt* of them ſhould not bee *abrogated* in his Kingdome of the *new Teſtament*. In ſo much, that *whoſoever breaketh one of the leaſt of theſe tenne Commandements, and teacheth men ſo*, hee ſhould *bee called the leaſt in the Kingdome of Heaven*; that is, hee ſhould have no place in his Church.

Matth. 5, 17.

Matth. 5, 19.

Now

Now, the Morall Law commandeth one *day* of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe *expressly* mentioned the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42 yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight bee not in the Winter, nor on the Sabbath Day*. Not in the Winter, for that (by reason of the *foulenesse* of the wayes & weather) their flight should be more *painefull* and *troublesome* unto them: not upon the *Sabbath*, because it would bee more *grievous* to their hearts, to spend *that Day* in toyling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to have fled on *this day*, no more than on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driven to *flie on the Sabbath day*: & therefore wisheth his to pray unto God to *prevent such* an occasion: hee plainely *demonstrates*, that the *observa-*

Acts 15, 20, 21, 24, 28.

Matth. 24, 20.

tion of the Sabbath is no abrogated ceremony, but a *morall* Commandement, confirmed and established by Christ among Christians. If you would know the *day* whereupon Christ appointed Christians to keep the *Sabbath*; *S. Iohn* will tell you that it was on the *Lords day*, *Apoc.* 1, 10. if you will know on what *day* of the *weeke* that was, *S. Paul* will tell you, that it was on every *first day* of the weeke, 1 *Cor.* 16, 1.

As *Christ* admonished, so *Christians* pray, and according to their prayers, God (a little before the wars began) *warned* by an *Oracle*, all the *Christians* in *Ierusalem* to depart thence and to go to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall upon the City and Nation. If then a *Christian* should not, without *griefe of heart*, flye for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true Christian *neglect the* holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or servile labour? And seeing the *destruction* of *Ierusalem* was both a *type*, and an assurance of the destruction of the *World*: who seeth not, but that the holy Sabbath must continue till the very end of the world?

Euseb. hist. Eccles. l. 3. c. 5 *It is probable, that this Oracle was that voice,* (Migremus hinc) *which with an earth quake was heard by night in the Temple, mentioned by* Iosephus, de bello Iudaico l. 7. c. 12. Matth. 24. 31

5. Because that all the *Ceremoniall*

Law was injoyned to the *Iewes onely*, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but *one* state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Iewes*. So that all *Magistrates* and *Housholders* were commanded to *constraine all Strangers*, (as well as their owne *Subjects*, and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partitionwal* to separate *Iewes* & *Gentiles*: But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*, it is evident that it is no *Iewish* ceremony. And seeing the same authoritie is for the *Sabbath*, that is for *marriage*, a man may as well say, that *marriage* is but a ceremoniall Law, as the *Sabbath*. And *remember* that where *marriage* is tearmed but *once* the covenant of *God*, because instituted by *God* in the *beginning*: So the Sabbath is *every where* called the *Sabbath of the Lord thy God*, because ordained by *God in the same beginning*, both of *Time*, *state*, and *perpetuitie*: therefore not ceremoniall.

Isa. 56, 6.

Nehem. 13, 11, &c. *Ephes.* 2 14.

Prov. 2 17. *Matth.* 19, 6, 8

* Nitimur in vetitũ. *Horat.*

Rom 7 14. *Gen.* 1, 14. *Iob* 9, 9 *Iob* 38. 31. *Amos* 5, 1,

The **corruption* of our nature found in the *manifest opposition* of *wicked men*, and in the *secret unwillingnesse* of *good men* to sanctifie *sincerely* the *Sabbath*,

sufficient-

ſufficiently demonſtrateth, that the commandement of the *Sabbath* is *Spirituall* and *Morall*.

7. Becauſe that as God by a *perpetuall Decree* made the Sun, the Moone, and other Lights in the firmament of Heaven, not onely to divide the *day from the night*, but alſo to be for [a] *Signes*, and for [b] *Seaſons*, and for [c] *dayes* & for [d] *yeeres*: ſo hee ordained in the *Church* on earth, the holy Sabbath to bee not onely the *appointed ſeaſon*, for his ſolemne worſhip: but alſo the perpetuall *rule & meaſure of time*: So that as 7 dayes make a *weeke*, foure *weekes* a *moneth*, twelve *moneths* a *yeere*: ſo [e] *ſeven yeeres* make a *Sabbath of yeere*, ſeven *Sabbath of yeeres* a *Iubilee*, or 80 *Iubilees*, or 4000 yeeres, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſme* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I heere paſſe over without admiration, how the Sacrament of *Circumciſion* continued in the Church 39 *Iubilees*, from *Abraham*, to whom it was firſt given, unto the *Baptiſme* of *Chriſt* in *Iordan*: which was juſt ſo many *Iubilees* (after *Bucholcerus* accompt) as the World had cõtinued before frõ *Adã*, to the birth of *Abrahã*. *Moſes* began his Miniſtery in the 80 yeere of his age.

e *To diſtinguiſh twixt Spring & Harveſt, Summer & Winter, & to foreſhew Iudgements to come.*

b Moadim hig. *Sacred times appointed for Gods holy worſhip.*

c *One having ſpeciall ſignifications & promiſes.*

c *One of the ſeven dayes of the weeke from the other*

d Solar, Sabbataris & Iubilee.

d *Exod.* 23, 11, 12. e Index Chr. Apud Ann. Mundi 199

Christ enters upon his office in the eighty *Iubilee* of the worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule over *Egypt*. *Gen*.41,46. and the *Levites* began to serve in the Tabernacle at thirty yeeres old: So *Christ* likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirtie yeeres of age, *Luke* 3,23, in the midst of *Daniels* last weeke: and so (continuing his Ministery on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his *innocent death* upon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example:

The seventy * weeks of *Daniel* beginning the *first yeere of Cyrus*, and the 3439 yeere of the world, containe so many *yeeres*, as the World did *weekes* of yeeres unto that time: and so many *weekes of yeeres*, as the world had lasted *Iubilees*. *Daniels* seventie weekes of yeeres contained foure hundred and 90 single yeeres; the world before that time, 490 *weekes* or *Sabbaths* of yeeres. *Daniels* period 70 *weekes*, the worlds 70 *Iubilees*: So that to comfort the Church for their 70 yeeres captivitie, which they had now

* *After Mr.* Robert Pont. *his computation, Treatise of the last decaying are of the world, published* Anu. Dom. 1600. Robert Pont. *Treatise of the last age*, 5, 1[illegible]g. 17.

accor-

according to *Ieremies* [a] Prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70 [b] *weekes* or *Sabbaths of yeeres*, that is, 70 times 7 yeeres, or 490 yeeres, their eternall redemption from hell should bee effected by the death of *Christ*, as sure as they were now redeemed from the captivitie of *Babylon*. This period of *Daniel*, containing 70 *Sabbaths*, or 10 *Iubilees* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hezec.* 1, 1, and ends justly at the time that *Christ* dyed upon the crosse. * From the death of *Christ*, or the last end of *Daniels* weekes, to the seventie and one yeere of *Christ*, the world is measured by seven *seales*; or seven *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seve*n* *seales*, the world is measured to her end by [c] 7 *Trumpets*, each containing 245 yeeres (as some conjecture, about 440 yeeres hence, the truth will appeare: *Enoch* the seventh from *Adam*, having lived so many yeeres, as there are *dayes in the yeere*, 365, was translated of God in a Sabbaticall yeere. *Moses* the seventh from *Abraham*, is another *Enoch*; [d] *buried of God*, but borne in a *Sabbaticall* yeere of the world, 2373 and in the 777 yeere since the flood (after [e] *Broughtons* computation) is *saved*,

a *Ier.* 25 11, 12.

b *Exra.* 1, 1.

* *Apo.* 5, 1.
c *Apoc.* 8. 2, & 9. 7. *Napier. on the Apoc. Proposition* 6, 8, 9, & *his Resolution.* d *Pont. Of the last age of the World*, p. 12. *Bucholc.* 2. *Index Chr.*
e *Broughtons concent.* A.M. 1430. *Deut.* 34. *Pont. Ibid.* & *Scaliger Bucholc.*

as a new *Noah* in a Reede *Arke*, and liveth a *Builder* of the Church; so long as *Noah* was building the *Arke*, 120 yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023 of the World. The sixth yeere of *Ioshuah*, beeing 2500 yeeres from the Creation of the world, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbaticall* yeere, and the [a] 50 *Iubilee* from the Creation of the world. At this yeere *Moses* begins his *Iubilee*, by which (as with a chaine of thirtie linkes) he tyeth the parting of *Canaans possession* to the *Israelites* by *Ioshuah*; to the opening of the *Kingdome of Heaven* to all beleevers by *Iesus*. And so carryeth the Church of the Iewes by a [b] joyfull streame of *Iubilees* from the *Type* to the *substance*, from *Canaan* to *Heaven*, from *Ioshuah* to *Iesus*; for Christ at the end of *Moses* thirtie *Iubilees*, and the beginning of the 20 yeere of his age, at his Baptisme *openeth heaven*, and gives the *cleerest vision* of the *blessed Trinity*, that was seene since the world began. And by the silver *trumpet* of his *Gospell*, proclaimes, according to the Prophecie of *Esay*: eternall Redemption to all that repent, and beleeve in him.

And the yeere of our Saviour Christs birth, beeing the 3948 of

a *Pont.* pag. 21 *Buch.* Chron. apud. A.M. 2500.

b *Iubilee some derive of Trumpets of Rams hornes, wherewith the Iubilee was sounded: others from* Iuba, *a streame, because they carry us to the death of Christ, the author of our eternall rest and joy, Isa. 61. Luke 4.*

the

the world, was at the end of a *Sabbaticall* yeere; and the * 564 *Septenary* of the World. *Moses* maketh the common age of all men, to bee *ten times seven*. Psalme 90. and every seventh yeere commonly produceth some notable [a] change or accident in mans life; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his *Conception*, hath *all his members* finished, & from that day groweth to the perfection of *birth*: which is alwayes either the ninth, or seventh moneth. At *seven yeeres old*, the child *casts his teeth*, and receives new, And every *seventh yeere* after, there is some alteration or change in Mans life, especially at *nine times seven*, the *Climactericke* yeere, which by experience is found to have beene fatall to many of those larned [b] men, who have beene the chiefest lights of the World. And if they escaped that yeere, yet most of them have departed this life in a *septenary yeere*: *Lamech* dyed in the yeere of his life, 777. *Methusalem*, the longest liver of the sons of men, dyed when hee began to enter his nine hundreth and 70 yeere. *Abraham* dyed: when hee had

* Pont. *of the last decaying age of the World*, pag. 12 13, 21.

a *Expertum est in plerisque omnibus 63 annum cum periculo & clade aliqua venire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis*, Agellius l. 1 15. c. 7 Aug. in Ep. ad Cajunus *nepotem. exultat se* κλι

[illegible] *munem seniorum omnium 63 evasisse*, Bodin, [illegible] b. 4. cap. 2. b *Aristotle, Cicero, Bernard, Bocas* [illegible] *ther. Melancton. Sturmius.*

lived 25 times 7 yeeres. *Iacob* when he had lived 21 times 7 yeeres. *David*, after hee had lived 10 times 7 yeeres. So did *Galen*, so did *Petrarch* who (as *Bodin* noteth) dyed on the same day of the yeere that hee was borne: so did the Maiden Queene * *Elizabeth*, of blessed & never-dying memory, who came into this world the *Eve of the Nativitie of the blessed Virgin Mary*: and went out of this World on the *Eve of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15 *septenary*. *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8 *septenary*. And *Iohannes de temporibus*, who lived 361 yeeres, dyed in [a] the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of *a man* is measured by the *Sabbath*: for how [b] many yeeres soever a man liveth here, yet his life is but a life of *seven dayes* multiplyed: so that in the number of 7 there is a mysticall perfection, which our understanding cannot attaine unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *Seventh-day Sabbath*, in knowing and worshipping G. D. in this life: that so from Sabbath to Sabbath, wee may bee transported to the eternall glorious *Sabbath* of

and

* Shee were, she is, (what can there more be said?) in earth the first, in heaven the second Maid.

a Bodin Bucholc.

b Climax vitæ virorum fere septenarius, aut novenarius: Fœminarum verò senarius definitur, *Bodin* de Repub. lib. 4. cap. 2.

d bliſſe, in the life to come.

By the conſideration whereof, any an that looketh into the *holy Hiſtory*, ay eaſily perceive, that the whole *rſe* of the world is drawne, and ided by a *certaine Chaine* of Gods ovidence, diſpoſing all *things* in *mber*, *meaſure*, [a] and *weight*: All *times* e therefore meaſured by the *Sabth*, ſo that time and the Sabbath n never be ſeparated: And the [b] *Anll* ſweares, that this *meaſuring of time* hall continue, *till that thime* ſhall be more: And as the Sabbath had his *ſt inſtitution* in the * *firſt Booke* of the criptures, ſo hath it his *confirmation* the *laſt*: and as this Booke doth *auorize* this day; ſo this day *graceth* the ooke: in that the matter thereof as revealed upon ſo holy a day, the *ords* revelation upon the *Lords Day*. s well therefore may they pul the unne, Moone, and Starres out of the eavens, as abolish the Holy Sabath (Times Mete-rod) out of the hurch: ſeeing the Sabbath is ordaed in the *Church* (as well as the Sunne nd Moone in the firmament) for the iſtinction of times.

8. Becauſe that the whole Church y an [c] univerſall conſent, ever ſince he *Apoſtles* time, have ſtill held the

a *Wiſd.* 11, 17. *H. Wolph.* procem Chro.

b *Apo.* 10, 6. Tempus eſt rerum mundanarum duratio extrinſecus obſervata, *H. Wolph.* Chr. cap. 1. Tempus cũ mundo cœpit, & unà deſiturum eſt, ib.

* *Gen.* 2, 3. † *Apo.* 1, 10.

c Si quid horum tota die per orbem frequentat Eccle-

a. Nam hoc quin ita faciendum ſit diſputare, inſolentiſmæ inſaniæ eſt. *Aug. Epiſt.* 118, *ad Ian.* Synod. Col par. cap. 9. Ignat. ad Magneſ.

commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the *first* day of the weeke, to be the institution of *Christ* and his *Apostles*.

The Synode, called *Synodus Colonienſis*, ſaith, that the *Lords* Day hath beene famous in the Church ever ſince the *Apoſtles* time, *Ignatius* Bishop of *Antioch*, living in *S. Iohns* time, ſaith, *Let every one that loveth Chriſt, keepe holy the Lords Day, renowned by his Reſurrection,* [a] *which is the Queene of dayes, in which death is overcome, and life is ſprung up in Chriſt.* *Iuſtin Martyr*, who lived not long after him, sheweth, how the Chriſtians kept their *Sabbath on the Lords Day*, as we doe. [b] *Origen*, who lived about 180 yeeres after Chriſt, shewes the reaſon why the Sabbath is tranſlated to the Lords Day. [c] *Auguſtine* ſaith, *That the Lords Day was declared unto the Church by the Reſurrection of the Lord upon that Day. Et ex illo cœpit habere feſtivitatem ſuam,* and by Chriſt it was firſt ordained to bee kept holy. And in another place, *that the Apoſtles appointed the Lords Day to be kept with all religious ſolemnitie, becauſe that upon that Day our Redeemer roſe from the dead, which alſo is therefore called the Lords Day.*

As therefore [d] *David* ſaid of the *Citie of God*, ſo may I ſay of the *Lords Day*,

a Apolog. 2.
b *Origen.* Homilia 7 ſuper *Exod.* 1 Epiſt. ad *Ian.* 119. c. 13, & ad Caſſul. Epiſt. 86
c Auguſt. de temp. ſerm. 251.
d *Pſal.* 87, 3. Aug. de tem. ſerm. 251, & 154. Conc. Conſt. can. 8. *Wolphius* Chr. l. 1 cap. 10 *Muſſ. Lipont.* poſtil. Dom. Paſch. *Matth.* 27, 52. *Codomaa.* Annal. Ann. Mun. 2515.

Glorious

Glorious things are ſpoken of the Day of the Lord: for it was the *Birth-day* of the world, the *firſt day* wherein all creatures began to have being. In it, *Light* was drawne out of *darkeneſſe*. In it, the Law was given on Mount *Sinai*. In it, the *Lord roſe* from death to life. In it, the *Saints* came out of their graves, aſſuring that on it *Chriſtians* should riſe to *newneſſe* of life. In it, the *Holy Ghoſt* deſcended upon the *Apoſtles*. And it is very probable, that on the *ſeventh Day*, when the [a] *ſeven Trumpets* have blown, the curſed *Iericho* of this world shall fall, and our true [b] *Ieſus* shall give us the *promiſed* poſſeſſion of the *heavenly Canaan*.

Hee that would ſee the uniforme conſent of Antiquitie, and practice of the Primitive Church in this point, let him reade [c] *Euſebius* Eccleſiaſticall hiſtory, *Lib.* 4. cap. 23. *Tertullian lib. de Idololatria, c.* 14. *Chryſ. Serm.* 5. *de reſurrectione. Conſtitut. Apoſt. lib.* 7, *cap.* 37. *Cyril. in Iohan. lib.* 12, *cap.* 58. Of this judgement are all the ſound new writers: See *Foxe* on the *Apoc.* 1, 10. *Bucer. in Matt.* 12, 11; *Gualt. in Malac.* 3. *Hom.* 23. *Fulke* on the *Rhemiſts* Teſtam. Apoc. 1, 10. *Chem.* Exam. Con. Trid. par. 4. *De diebus Feſtis. Wolph. Chronol. lib.* 2, *cap.* 1. * *Armin. Theſ. in* 4. *præcept:* and innumerable others. Learned *Iunius* shall ſpeake for all: *Quamobrem cum Dies Dominicus, &c. Wherfore ſeeing the Lord,*

a *Iosh.* 6, 13.
b *Apoc* 10, 7.
c Aug. ad Caſul. Eph. 86 & ad Ian. 119, c. 19. Aug. Serm. tem. 151, & 154, & Con. 6, Conſtant. can. 8.
* Non dubitamus quin varie apud Chriſtianos Sabbatum violetur, nõ abſtinendo ab iis quæ aliis diebus licita ſunt. *Armin.*

Iunius Prælect. in Gen. 23.

Day

Day is both by the fact of Christ, (viz. *his Resurrection, and often appearing to his Disciples upon that day,*) *by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath*; inepte faciunt, *they do foolishly, who say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succed into the place of the memory of the creation.* Non humana traditione, sed Christi ipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, & came into their assemblies.*

* Exod. 31, 13 14, & c Exe. 20 12, 20. Exech. 46, 1, 2 3, &c. Exod. 31, 2. Armin disput. Theol. in præcept. 4, Thes. 14

9. Because that the Lord himselfe expoundeth the *end* of the Sabbath, to be a* *signe and document for ever, betwixt him and his people, that he is* Iehovah *by whom they are sanctified*; and therefore must onely of them be *worshipped*: & upon the paine of death, chargeth his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall: Therefore the

Sabbath

Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground it is, that the Commandement tearmes this Day, the *Sabbath of the Lord thy God.* And God himselfe calles it, *his Holy Day.* And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is grosse *Idolatry.* For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth *Levit.* 23, 3, 37, 38, &c. and *Ezech.* 20, 20. *Nehem.* 9, 14, the *Sabbath is put* for the *whole worship of God.* And our Saviour teacheth, that *wee must worship the Lord God onely,* Matth. 4. & therefore keepe a Sabbath to the onely honour of *God.* The holy Ghost notes it as one of *Ieroboams* greatest sinnes: That he ordained a feast *from the device of his owne heart,* 1 *King.* 12, 33. And God threatneth *to visit Israel for keeping the dayes of* Baalim: that is, of *Lords*, as Papists doe of Saints, *Hos.* 2, 13. but saith that such *forget* him. And so indeed none are lesse carefull in *keeping* the *Lords Sabbath*, than they who are most *superstitious* observers of *Mens holy-dayes.* The Church of *Rome* therefore commits grosse *Idolatry*:

Acts 10, 15.

Isa. 58, 13.

Reade H. Wolphius Chr. de Tem. l. 2, c. 4, p. 118, & 7. p. 104, &c.

First

First, in taking upon her to or*daine Sabbaths*, which belongs onel unto the *Lord of the Sabbath* t doe.

Secondly, in *dedicating* thoſe Holy dayes to the *Honour of Creatures*, whic in effect is to make them *ſanctifyin Gods.*

Thirdly, in tying to theſe dayes, *Gods worship*, *prayers*, *faſting* an *merits.*

Fourthly, in exacting on theſe daye of *Mens invention*, a *greater meaſure* o ſolemnitie and ſanctification, than upon the *Lords Day*, which is *Gods Com mandement*, which in effect is to pre ferre *Antichriſt* before *Chriſt*. Ou *Church* hath juſtly abolished all ſu perſtitious and idolatrous feaſts: an onely retaines a few holy-dayes t the honour of God *alone*, and eaſin of ſervants, *Deut.* 5, 14. though lon cuſtome forceth to uſe the *old* names for *civill* diſtinction: As *Luke* uſed th *prophane* names of *Caſtor* and *Pollux Acts.* 28, 11, and *Chriſtians* of *Fortuna tus*, 1 *Cor.* 16, 17. *Mercurius Rom.* 16 14. and *Iewes*, *of Mardocheus day*, *Machab.* 15, 37.

20. Laſtly, the examples of God *Iudgements* on Sabbath-breakers, ma ſufficiently ſeale unto them, whoſe hearts are not *feared*, how wrathfull Almighty God is diſpleaſed with the

who are wilfull prophaners of the *Lords Day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly goe to gather Stickes on the *Sabbath* Day. The fact was small; True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement. *Num.* 15 32.

Nicanor offering to fight against the *Jewes* on the *Sabbath* Day, was slaine himselfe, and 35000 of his men. 1 *Mac.* 8, 27, 28.

A Husband-man grinding corne upon the Lords Day, had his Meale burnt to ashes.

Another carrying corne on *this day*, had his Barne, & all his corne therein burnt with fire from *heaven* the next night after. Cant. Mag. del. 12. cap. 6.

Also a certaine Noble-man (prophaning the Sabbath usually in hunting) had a childe by his wife, with head like a dog, and with eares and chaps, crying like a hound. Disp. de tem. pore, serm. 117. *Theo. Cant. l.* 2. de lapidib. Temp. admir. vindict. div. Theo. hist. *Iohan. Fin. l.* 3 de Miraculis.

A covetous *Flax-wife at Kinstat* in *France*, *Ann.* 1559, using with her maids to worke at her Trade on the *Lords Day*, it seemed unto *them*, that there issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickely quenched: but not taking warning by this, the *third Sunday* after

it took

it tooke fire againe, burnt the house, and so scorched the *wretched woman* with two of her children, that they dyed the next day: but through Gods mercy) a childe in the cradle was taken out of the fire alive and unburnt.

Stowes *Abridgement.* Anno 1582. Discite jam moniti Dominum non temnere Christum.

On the 13 of *Ianuary, Ann. Dom.* 1582, being the *Lords Day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Bear-baiting*, so that eight were suddenly slaine, innumerable hurt and maimed. A warning to such, who take *more pleasure* on the *Lords Day* to be in a *Theater* beholding carnall *sports*, then to bee in the *Church* serving God with the *spiritual works of Piety.*

Many fearefull examples of Gods judgements by fire, have in our dayes bin shewed upon divers *townes*, where the prophanation of the *Lords* Day hath bee *openly* countenanced.

Stratfort upon Avon was twice on the same day twelve-moneth (being the Lords Day) almost consumed with fire chiefely for prophaning the *Lords Sabbaths*, & for contemning his Word in the mouth of his faithfull *Ministers.*

Teverton in Devonshire, (whose *remembrance* makes my *heard bleed*) was oftentimes admonished by her godly Preacher, that God would bring some heavy Iudgement on the Towne, for their horrible prophanation of the *Lords Day*, occasioned, chiefely, by

their

their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom.* 1598. God (in leſſe then halfe an houre) conſumed, with a ſudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-houſe*, and the *Almes-houſes*, or a few poore peoples dwelling, where a man might have ſeene 400 dwelling houſes all at once on fire; and above fiftie perſons conſumed with the flame. And now againe, ſince the former Edition of this booke, on the fift of *Auguſt Anno* 1612. (14 yeeres ſince the former *fire*) the whole Towne was againe fired, and conſumed, except ſome thirtie *houſes of poore people*, with the *Schoole-houſe*, and *Almes-houſes*. They are blind, who ſee not in this the finger of GOD. God grant them grace when it is next built, to change their Market-day, and to remoove all occaſions of prophaning the *Lords Day*. Let other Townes remember the *Tower* of *Siloe*, *Luke* 13,4. and take warning by their neighbours chaſtiſements; feare Gods threatnings, *Ier.* 17, 7, and beleeve Gods Prophets, if they will proſper, 1 *Chron.* 20, 20.

Whileſt the Preachers cryed in the Church, prophaneneſſe, prophaneneſſe, Gain *would not ſuffer them to heare: therfore when they cryed fire, fire, in the ſtreete,* God *would not ſuffer any to helpe.*

Many other examples of Gods judgements might bee alleadged: but if theſe are not ſufficient to terrifie thy heart from the willfull prophanation of the *Lords day*; proceed in thy

prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbath* better.

Hee punisheth *some* in this life, to signifie how hee will plague all willfull transgressours of his Sabbaths at the last day.

Thus wee have prooved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the Seventh, to the first day of the weeke, was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers ceremonies peculiar to the Iewes, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first Commandement, *their deliverance from Egypt*, shaddowing *their redemtion from Hell*: to the first Commandement, *length of dayes in Canaan*, typing *eternall life in Heaven*: to the sixt Commandement, *Abstinence from blood and things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and no other people: as first, the *double* [a] *Sacrifice*

Num. 15, 38

[a] Num. 28, 9, 10.

appoin

appointed for them on the Sabbath Day, shaddowing how God will bee ſerved on the Sabbath, with greater obedience than on the week dayes. Secondly, the [b] *rigid, and ſtrict ceaſing from making of Fire*, [c] dreſſing of meate, and all bodily labour, both [d] remembring them of their full deliverance by *Moſes* conduct from the fiery Furnace, and ſlavery of *Egypt*, upon [e] that day: as alſo shaddowing unto them *the eternall redemption of their Soules from hell*, by the death of *Chriſt*. Thirdly, the keeping of the Sabbath upon the *preciſe ſeventh day*, *in order of the creation*: shadowing to the *Iewes*, that *Chriſt* by his death, and reſting on *their* Sabbath, in the Grave, ſhould bring them *reſt* & *eaſe*, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to beare*, *Act.* 15, 10. *Col.* 2, 16, 17.

And howſoever in *Paradiſe* before mans Fall, the keeping of the Sabbath on the ſeventh day of the *Creation*, was not a *Ceremony*; but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and ſubject to change in reſpect of the reſtauration by Chriſt; as *Mans life* before the fall, beeing *Immortall*, became afterwards *mortall*: and *nakedneſſe* beeing an ornament before, became afterwards a *ſhame*: and *Marriage* became

b Exod. 35, 23.
c Exod. 16, 13.
d Deut. 5, 5.
e It was the Sabbath Day, on which Moſes, and the children of Iſrael ſang to God. when Pharaoh and his Hoſte were drowned in the Sea. Exod. 15. See Trem. & Iun. notes on Deut. 5 15. and on Exod. 12, 15.

a type of the *Mysticall union* betwixt Christ and his *Church*, *Ephes.* 5. And to fulfill the Ceremonies (added for the *Iewes* sake unto the *Sabbath*) Christ at his Death rested in the grave all the *Iewish Sabbath Day*; and by that rest, fulfilled all these *Ceremoniall necessaries*. Now, as the ceasing of the Ceremonies annexed to the 1,5, and 6 Commandements, and to Marriage, did not abolish those Commandements, & Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse; no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the moralitie of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*; and the *Shaddow* overshadowed by the *Body* (which is *Christ*) yet the holy *rest* (which was commanded & kept, before either the Iewes were a people or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby *all the posteritie of Adam* are bound to rest from their *ordinary busines*, that they may wholly spend every *seventh* day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections againſt the morality of the *Sabbath*, are three.

1. That of *Paul* to the Galatians, *Yee obſerve dayes, and moneths, and times, and yeeres, &c.* But there the Apoſtle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*: and which *he himſelfe* ordained according to Chriſts Commandement in the ſame *Churches* of *Galatia* and *Corinth*, and kept himſelfe in other Churches) but he ſpeakes of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the *ſeventh Day* from the Creation, which hee tearmeth *ſhaddowes of things to come*, abolished now by Chriſt the body; & in the Law are called *Sabbaths*, but diſtinguished from the *morall Sabbath*.

Obiect. Gal. 4, 10.

1 Cor. 16, 1. and 14 37.

Acts 20, 7.

Col. 2, 17. Lev. 23 37. 38.

2. That of *Paul* to the *Coloſſians*: *Let no man therefore condemne you in meat and drinke, or in reſpect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apoſtle meaneth the *Iewish* ceremoniall Sabbaths, not the *Chriſtian Lords Day*, as before.

Obiect. 2. Col. 2, 16.

3. That of the ſame Apoſtle to the *Romanes*, *This man eſteemeth one day above another day; and another counteth every day alike, &c.*

Obiect. 3. Rom. 14, 15,

But *S. Paul* makes no ſuch account. for the queſtiõ there is not betweene *Iew* and *Gentiles*, but betweene the *ſtronger* and *weaker* Chriſtians. The *ſtronger* eſteemed one day above ano-

Rom. 15, 1.

ther, as appeares in that there was a day both commanded and received in the Church, every where knowne and honoured by the name of the *Lords Day*. And therefore *Paul* saith here, that *he that observed this Day, observed it unto the Lord.* The observation whereof, because of the change of the Iewish *seventh day*, some weake *Christians* (as many now-adayes) thought not so necessary: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they have time to bee further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day:

NOw the sanctifying of the Sabbath consists in *two things*. First. *In resting from all servile and common businesse, pertaining to our naturall life.* Secondly, *in consecrating that rest wholly to the service of God, and the use of those holy meanes, which belong to our spirituall life.*

For the first.

1. *The servile and common workes, from which wee are to cease, are gene-*

rally

rally all civill works from the leaſt to the greateſt.

More particularly:

First: from all the workes of our calling, though it were *reaping in the time of harveſt.* Exo.31 20.30. Exo.31 13,14. Exo.31 15. &c Exod. 34,21.

Secondly, from carrying *burthens,* as Carriers doe: or ridin~ abroad for *profit*, or for *pleaſure*: God hath commanded that the beaſts should reſt on the *Sabbath Day*, becauſe all occaſion of traveling or labouring with them should bee cut off from man. God gives them that Day a reſt, and hee that, *without neceſsity*, deprives them of their reſt on the Lords Day: the *groanes* of the poore tyred heaſts, shall, in the day of the Lord, riſe up in *Iudgement* againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in *trimming*, *painting* and *pampering* of themſelves, like *Iezabels*, doing the *divels* worke upon *Gods Day.* Nehem 13,30. Ier.17, 21,22. 27. Deut.5 14. Rom.8 22. Deut. 24,4. 1 Cor.9 9.

Thirdly, from keeping of *Faires* or *Markets*, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange floods. Nehem 10,15, 16,17.

Fourthly, from ſtudying any Bookes or Science, but the holy Scriptures, and Divinity. For our ſtudy muſt bee *to bee ravished in ſpirit upon the Lords Day.* In a word, thou muſt on that day ceaſe in thy calling to doe thy worke; that the *Lord* by his calling, may

doe *his* worke in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the *fire* of *Gods* curse upon all the rest which hee had lawfully gotten. And if *Christ* scourged them out as *theeves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to bee abrogated:) is it to bee thought, that hee will ever suffer those to escape unpunished, who (contrary to his Commandement) buy and sell on the *Sabbath Day*, which is his perpetuall Law? Christ calleth such, sacrilegious Theeves; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from God the chiefest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day find the Iudgements of *God* heavier then the opinions of *man*.

Fifthly, from all *recreations*, and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heavenly* things, then any bodily worke or labour. Neither can there be unto any man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying of the Lords*

Isa. 58. 13. 14.

Psal. 37

Day.

Day. For can there be any greater joy for a *person condemned*, than to come to his Princes house to have his *pardon* sealed? For one that is deadly sicke, to come to a *Physician* that can cure him? Or for a *prodigall* child, that fed on the huskes of Swine, to bee admitted to eate the Bread of Life at his *Fathers* Tables? Or for him who feares for sin the tidings of death, to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee used on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *Service of the Lord*. *Ephes.* 5 18, 19.

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, too strong drinke, which may make us either *drowzy*, or *unapt* to serve God with our hearts & minds. *Rom.* 2 11. *Deut.* 28, 47.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, *more*, than working, seeing one may *worke alone*, but cannot *talke* buth with *others*. *Isa.* 58, 13.

Hee that keeps the *Sabbath* onely by resting from his *ordinary* worke, keepes it but as a *Beast*. But *rest* on this day, is so farre commanded to Christians, as it is an *helpe* to *sanctifi-*

cation:

cation: and *labour* ſo farre forbidden as it is an *impediment* to the outward and inward *worship* of God.

If then thoſe recreations, which are lawfull at other times, are on the *Sabbath* not *allowed*, much more *thoſe* that are altogether at *all times* unlawfull. Who without mourning can indure to ſee Chriſtians keepe the Lords Day, as if they celebrated a feaſt rather to *Bacchus*, then to the honour of the Lord Ieſus, the Saviour and Redeemer of the World? For having ſerved *God* but an *houre* in outward ſhew, they ſpend the reſt of the Lords Day, in *ſitting downe to eat and drinke, and riſe up to play:* Firſt, *baſting* their bellies with *eating* and *drinking*, and then feeding their luſts with *playing* & *dauncing*. Againſt which prophanation, *all* holy Divines, both *old* and *new*, have in their times moſt *bitterly* inveighed. In ſo much, that *Auguſtine* affirmeth, that *it was better to plough then to dance upon the Sabbath Day.*

1 Cor. 10, 7.

Exod. 31, 7, 18, 19.

Melius enim arare quam ſaltare in Sabbato. *Aug. in tit Pſalm.* 91.

Now in the Name of *Almighty God* (who reſted, having created Heaven and Earth:) and of his *eternall* Sonne *Ieſus*, and *Redeemer* of his *Church*, who ſhall ſhortly come, or the dreadfull day of Doome, to judge all men according to the obedience which they have ſhewed to his Commandements; I require thee who

Acts 17, 31. Rom. 2, 12, &c 2 Theſ. 2, 8, &c.

reade

readeſt theſe words, as thou wilt answer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Cheſſeplaying*, *Bowling*, *Shooting*, *Beare-baiting*, *Carowſing*, *Tipling*, *and ſuch other fooleries of Robin-hood*, *Morice-daunces*, *Wakes*, *and May-games*, bee exerciſes that God will *bleſſe* and allow on the *Sabbath Day*. And ſeeing that no action ought to bee done that day, but ſuch as whereby wee either *bleſſe God*, or looke to receive a *bleſſing* from God; how dareſt thou do thoſe things on that bleſſed *day*, on which thou dareſt not to pray to *God* to beſtow a *bleſſing* on it to thy uſe? Heare this, and tremble at this, *O prophane youth of a prophane age*!

O heart all frozen, and voide of the feeling of the grace of *God*! that having *every* day in ſixe, every *houre* in every day, every *minute* in every houre, ſo taſted the ſweet mercy of thy God in Chriſt, without which thou hadſt perished every moment! Yet canſt not find in thy corrupt and irreligious heart, to ſpend in thy Maſters ſervice that *one day* of the weeke, which he had reſerved for his *owne* praiſe and worship: Let men, in *defence* of their prophaneneſſe, *object* what they will, and *anſwer* what the

divell

divell puts in their mouthes: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day*, how little joy they should have, to bee overtaken in those carnall *sports*, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophaneſt wretch would then wish rather to bee taken *kneeling* at prayers in the Church, then *skipping* like a Goate in a dance. If this cannot moove, yet I would wish our impure Gallants to remember, that whileſt they thus dance on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but dance about the *pits brinke*; and they know not which of them shall firſt *fall* therein. Whereinto being once falne, without repentance, no *greatneſſe* can *exempt them* from the vengeance of that great GOD, whoſe Commandement (contrary to their knowledge and Conſcience) they doe thus *preſumptuouſly* tranſgreſſe. If then Gods Commandements cannot *deterre* thee: nor Gods Word *adviſe* thee: I ſay no more, but what *S. Iohn* ſaid before mee, * *He which is filthy, let him be filthy ſtill.*

Lactan l. 7. c. 2

* Apo. 22, 11. *This was the laſt and heavieſt curſe that S. Iohn wished ſpirituall Babylon.*

For the ſecond.

2. The *Conſecration of the Sabbaths reſt conſiſts in performing three ſorts of duties*: Firſt, *before*; Secondly, *at*: Thirdly, *after*

after the publike exercises of the Church.

The duties to bee performed before the publike exercises, are;

1. To *give over working* betime on the *Eve*, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy servants being tyred with labour, & watching the night before, are so heavy, that when you should be serving God, & *hearing what his Spirit saith unto his Church*, for your soules instruction; you cannot hold up your heads for sleeping: to the *dishonour of God*, the *offence* of the *Church*, and the *shame of your selves*: therefore the *Lord* commands us not onely to *keepe Holy*; but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and removing all businesse that might hinder us *to consecrate it as a glorious Day unto the Lord.* Therefore whereas the Lord in the *other* Commandements, doth but either *bid* or *forbid*: hee doth *both* in this Commandement, and that with a speciall *memorandum*; As if a Master should charge his servant to looke well unto *ten things* of great trust; but to have a *more speciall* care to *remember* one of these ten, for divers weighty reasons, should not a faithfull

Apoc. 1, & 3.

Isa. 58, 2, &c. & 58, 13, &c.

servant

servant that *loves* his Master, shew a *more speciall care* unto that thing above all other businesses?

Exod. 16,23, &c. Thus *Moses* taught the people over night to remember the *Sabbath*, and it was an holy custome among our *fore-fathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the Field: and the *Tradesman* his worke in the *Shop*, and goe to Evening Prayer in the Church, to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the *Sabbath Day*.

Exod. 24. 1 Cor. 7 5. Gen. 35. 2. 1 Thes. 4,4. 1 Sam. 21. 5. Exod. 19,16. Psal. 9, 22. Eccles. 4 17. 2. To possesse that night *thy vessell in Holinesse & Honour*: that thou mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise up *early* in the *Morning* on the *Sabbath Day*. Be carefull therefore to rise *sooner* on this day, than on other dayes: by how much the *service* of God is to bee preferred before all *earthly* businesses. For there is no *Master* to serve so *good* as *God*; and in the end, *no worke* shall be better rewarded than his *service*.

4. When thou art up, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy selfe

there-

therefore before thou goeſt to Church, what *grievous ſinnes* thou haſt committed the *weeke paſt*; *confeſſe* them unto God, and *earneſtly* pray for the pardon and forgivenes of them, and ſo *reconcile* thy ſelfe with *God* in *Chriſt*. *Renue* thy *vowes* to walke more conſcionably, and pray for an increaſe of thoſe graces, which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou mayeſt have *grace* to heare the *Word* of *God* read and preached with *profit*: and that thou mayeſt receive the holy *Sacrament* with *comfort* (if it bee Communion day) that *God* by his holy *Spirit* would aſſiſt the Preacher, to ſpeake ſomething that may *kill thy ſinne*, and *comfort thy ſoule*: which thou mayeſt doe in this, or the like ſort: *Col.4,3*

A Morning Prayer for the Sabbath Day.

O *Lord moſt high*, *O* God eternall *all whoſe works are glorious, and whoſe thoughts are very deepe: there can be no better thing, than to praiſe thy Name, and to declare thy loving kindneſſe in the morning, on thy holy and bleſſed Sabbath Day*. For it is thy will and Commandement, that wee ſhould ſanctifie this day in thy ſervice and praiſe: and in the thankefull remembrance, as of the *creation* of the *Pſalm. 92,1,2,3.*

world

world by the power of thy *Word*: so
1 Chro. 29, 11, &c. of the *redemption* of Mankinde by the
death of thy *Sonne*. *Thine* (*O Lord*)
confesse, is greatnesse, and power, and glory,
and victory, and praise; for all that is in
Heaven and earth is thine: Thine is
the kingdome, O Lord, and thou excellest as
head over all. Both riches and honour come
of thee, and thou reignest over all, and in
thine hand is power and strength; and in
thine hand it is to make great, and to give
grace unto all. Now therefore, *O my God*,
I praise thy glorious Name; that
whereas I a wretched sinner, having
so many wayes provoked thy Majesty
to anger and displeasure, thou not-
withstanding, of thy favour and good-
nesse, (passing by my prophanenesse
and infirmities) hast vouchsafed to
adde this *Sabbath* againe unto the
number of my dayes. And vouchsafe,
O heavenly Father, for the merits of
Iesus Christ thy Son (whose glorious
Resurrection thy whole Church cele-
brateth this day) to pardon and for-
give mee all my sinnes and misdeeds.
a *Here thou mayest confesse whatsoever sin of the last week clogs thy conscience.* Especially, O Lord, [a] cleanse my soule
from those filthy sinnes, with the
blood of thy most pure and undefiled
Lambe, [b] *which taketh away the sinnes of*
the world. And let thy *Holy Spirit* more
& more subdue my corruptions, that
I may bee *renewed* after thine *owne*
Image, to serve thee in *newnesse of life*,
& holinesse of conservation. And as of thy
b *Iohn* 1, 29.

mercy

mercy, thou hast brought mee to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Give mee grace to make it a day of *Repentance* unto thee, that thy goodnesse may seale it to bee a day of *pardon* unto mee: and that I may remember that the keeping Holy of this day is a Commandement which thine owne *finger* hath written: that on this day I may meditate on thy glorious workes of our *Creation* and *Redemption*, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon I shall with the rest of the holy Assembly appeare before thy presence in thy House, to offer unto thee our *Morning sacrifice of praise and Prayer, and to heare what thy Spirit, by the preaching of thy Word, shall speake unto thy servant.* O let not my sinnes stand as a *Cloud*, to stop my prayers from ascending unto thee, or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good seed falls upon bad ground: O let not my heart bee like the *High-way*, which through hardnesse, and want of true understanding, receives not the Seed till the evill one commeth, and catcheth it away:

Matth. 13, 1. & Luke 8, 25.

nor like to the ſtony *ground*, which heareth with *joy* for a time, but falleth away as ſoone as perſecution ariſeth for thy Goſpels ſake: nor like the *Thorny ground*, which by the *cares of this world, and the deceitfulneſſe of riches, choketh the word which it heareth, and makes it altogether unfruitfull*: but that, like unto the good *ground*, I may heare thy Word, with an *honeſt and good Heart, underſtand it, and keepe it, and bring forth fruit with patience*, in that meaſure that thy Wiſedome ſhall thinke meete for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *doore of utterance*, unto thy faithfull ſervant; whom thou haſt ſent unto us *to open our eyes, that wee may turne from darkenes to light, and from the power of Satan, unto God; that wee may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by faith in Chriſt.* And give mee grace to ſubmit my ſelfe unto his Miniſtery, as well when he *terrifieth* me with judgements, as when hee comforteth me with thy Mercies, and that I may have him in *ſingular love for his workes ſake*; becauſe hee watcheth for my ſoule, as he that muſt give an account for the ſame unto his Maſter. And give me grace to behave my ſelfe in the holy Congregation with comelineſſe and reverence, as in thy *preſence*,

Col. 4, 3

Acts 26, 18.

1 Theſſ. 5, 13. Heb. 13 17. 1 Cor. 11, 10. Epheſ. 3, 10. 1 Pet. 1 12.

ſence, and in the ſight of thy holy *Angels*. Keepe me from *drowzineſſe* and *ſleeping*, and from all wandering thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may bee apt to receive, and firme to remember thoſe good and profitable Doctrines, which ſhall bee taught unto us out of thy Word. And that, through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their owne luſts and pleaſures, I (as one of thy obedient Servants) may make my chiefe *delight to conſecrate it to thy glory & honour, not doing mine owne wayes, nor ſeeking mine owne will, nor ſpeaking a vaine word*; but that ceaſing from the workes of *Sinne*, aſwell as from the works of mine *ordinary calling*, I may through thy bleſſing, feele in my heart the beginning of that *eternall Sabbath*, which in unſpeakable joy & glory I ſhall celebrate with thy *Saints* and *Angels*, to thy praiſe and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Ieſus; in that forme of Prayer which he hath taught me: *Our Father, &c.* *Iſai. 66 33.*

Having thus in *private* prepared thine owne ſoule, if thou haſt the charge of a Family, call all thy *Houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember ſo to diſpatch theſe *private* preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Elſe our private exerciſe are rather an *hinderance* than a *preparation*. And as thou (and thy Houshold) doe goe in all *reverence* towards the *Church* let every one meditate thus with himſelfe:

Things to bee meditated as thou goeſt to the Church.

Pſalm. 104,4. 1. THat thou art going to the *Court* of the Lord, & to ſpeake with the great God by *prayer*, and to heare his Majeſty *ſpeake* unto thee by his *Word*, and to receive his *bleſſing* on thy *ſoule*, and thy *honeſt labour*, in the *ſixe dayes* laſt paſt.

Pſa. 42 1,2. 2. Say with thy ſelfe by the way; *As the Hart brayeth for the Rivers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, even for the living God: when ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better then a* Pſal. 84,10. *thouſand otherwhere: I had rather bee a doore-keeper in the Houſe of my God, then to dwell in the Tabernacles of wic-*

kedneſſe,

kednesse. Therefore I will come into thy House in the multitude of thy mercies, & in thy feare will I worship toward thine holy Temple. Ps.5,8

3. As thou entrest into the Church; say, *How fearefull is this place? This is none other but the House of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* Gen.28 16,17. 1 Cor. 14,15.

And prostrating with thy face downeward, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord. when I cry; have mercy also upon me, and heare me. Doubtlesse, kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the house of the Lord.* And this is that preparation, or looking to our feet, whereto *Salomon* adviseth us: before wee enter into the House of *God.* Psalm. 26,8. Psalm. 27,4. Psalm. 27,6. Psalm. 23,6. Eccles.4 27.

The second sort of duties which are to bee performed at the time of the Holy assembly.

WHen Prayers begin, lay aside thine *owne* private Meditations:

and let thine *Heart* joyne with th
Minister and the whole *Church*, a
being *one Body* of *Christ*; and becaus
that God is the *God of order*, hee wil
have all things to bee done an th
Church with *one heart and accord*, an
the exercises of the *Church* are *com*
mon and *publike*. It is therefore a
ignorant pride, for a man to think
his owne private prayers more effe
ctuall than the *publike* prayers of th
whole Church. *Salomon* a therefore ad
viseth a man not to be *rash*, to utter
thing in the Church before GOD
Pray therefore when the b Church
prayeth, *sing* when they *sing*, and in the
action of *kneeling*, *standing*, *sitting*, and
such indifferent ceremonies (for the
avoiding of *scandall*, the continuance
of *charity*, and in testimony of thine
obedience) c conforme thy selfe to the
manner of the Church wherin thou
livest.

Whilest the Preacher is expoun
ding and applying the Word of the
Lord, looke upon him; for it is a grea
helpe to stirre up thine attention, and
to keepe thee from wandering
thoughts: *so the eyes of all that were in*
the Synagogue, are said to bee fastned on
Christ whilest hee preached, and *that*
all the people hanged upon him when they
heard him. Remember that thou
art there as one of *Christs Disciples*,
to learne the knowledge of Salvation

by

1 *Cor.* 13,12. *Acts* 2 2,46, *and* 4, 32.
a *Ezech.* 5.1.
b *Eccles.* 46,10. *Psalm.* 110,3,
c *Cum Romanum venio, jejuno Sabbato, cum hic sum, non jejuno; Sic & tu, ad quam forte Ecclesiam veneris, ejus morem servа, si cuiquam non vis esse scandalo, nec quenquam tibi.* *Ambr. consi. Aug. Ep. ad Ian.*
Luke 4, 20. *Luke* 19.48.

by the remiſſon of ſinnes, through the tender mercy of God, Luke 7, verſ. 7.

Bee not therefore in the *Schoole* of Chriſt, like an idle boy in a *Grammar-Schoole*, that *often heareth*, but *never learneth* his leſſon: and ſtill goeth to Schoole, but profiteth nothing. Thou hateſt it in a child: Chriſt deteſteth it in thee. To the end therefore that thou maiſt the better profit by hearing, marke,

1. *The coherence and explication of the Text.*

2. *The chiefe ſumme or ſcope of the holy Ghoſt in that Text.*

3. *The diviſion or parts of the Text.*

4. *The doctrines: and in every doctrine, the prooſes, the reaſons, and uſes thereof.*

A method of all others, eaſieſt for the people (being accuſtomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Paſtors, who deſire to edifie their people in the knowledge of God, & his true Religion.

If the Preachers method bee too *curious* or *confuſed*, then labour to remember,

1. *How many things bee taught which thou knewest not before, and bee thankfull.*

2. *What ſinnes bee reprooved, whereof thy conſcience tells thee that thou art*

guilty, and therefore must bee amended.

3. *What vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

Isaiah 2,3. Acts 10,33, 1 Cor. 17,25. Gal. 4, 14. 1 Thes. 2,13. Apoc. 2,7. Luk. 14 32.

But in hearing, apply every speech as spoken to thy *selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speakes to the Church*. And, *did not our hearts burne within us, whileſt hee opened unto us the Scriptures*? And thus to heare the Word, hath a [a] blessing promised thereto. It is the acceptablest [b] *sacrificing* of our selves unto God. It is the [c] *sureſt note* of *Christs* Saints: The [d] *trueſt marke* of Christs sheep: the [e] *apparanteſt ſigne* of Gods Elect: the very blood, as it were, which uniteth us to bee the [f] *ſpirituall kindred*, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

[a] *Luk. 11,28.*
[b] *Rom. 15,16.*
[c] *Deut. 33,3.*
[d] *Ioh. 10,27.*
[e] *Ioh. 8 47. and 18. 37.*
[f] *Luke 8,21. Mark. 3 35.*

When the Sermon is ended.

1. Beware thou depart not like the nine *Lepers*, till that for thine instruction to saving health, thou hast returned thankes and praise to GOD by an *after-prayer*, and singing of a

Psalme:

Psalme: and when the blessing is pronounced, *stand up* to receive *thy part* therein, and heare it, as if *Christ himselfe* (whose Minister hee is) did pronounce the same unto thee: for in this case it is true: *Hee that heareth you, heareth mee:* and the Sabbath day is *Blessed*, because God hath appointed it to bee the Day, *Wherein by the mouth of his Ministers, hee will blesse his people, which heare his Word, and glorifie his Name.* For though the Sabbath Day in it selfe bee no more blessed then the other sixe dayes, yet (because the Lord hath appointed it to holy *uses* above others) it doth as far excell the other dayes of the Weeke; as the *consecrated bread*, which wee receive at the *Lords Table*, doth the *common bread* which wee eate at our *owne Table*,

Exec. 46, 10. Luk, 10 16.

Num. 6, 23. 27.

1. If it bee a Communion day, draw neere to the Lords Table, in the *wedding Garment* of a *faithfull* and *penitent* heart, to bee partaker of so holy a *Banquet*.

And when *Baptisme* is to bee administred, stay and behold it with all reverent attention, that so thou mayest; first, shew thy *reverence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne engrafting* in the visible body of *Christs Church*. and how thou performest the *vowes* of thy new Covenant. Thirdly, that thou

mayest repay thy *debts* in praying fo
the Infant which is to bee Baptize
(as other Christians did in the lik
case for thee) that God would giv
him the *inward* effects of Baptism
by his *Blood* and *Spirit*. Fourthly
that thou mayest *assist* the Churc
in praising God, for *grafting* anoth
member into his *mysticall Body*. Fift
ly, that thou mayest proove wheth
the effects of Christs death *kill* sin
in thee; and whether thou bee raise
to newnesse of life by the *vertue*
his *Resurrection:* and so to be humbl
for thy *wants*, and to bee thankefu
for his grace. Sixthly, to shew th
selfe to bee a free man of Chri
Corporation; having a voyce or conse
in the admission of others into th
holy Society.

1 *Cor.* 16, 1. 1 *Co.* 9 5, 6, 7, *&c.*

3. If there be any *Collection* for t
Poore, freely without *grudging* best
thine Almes, as God hath blessed th
with ability.

And thus farre of the duties to
performed in the holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or wh
thou art entred into thy Hou
meditate a little while upon th
things which thou hast heard. A

Lev. 11 3. as the cleane Beasts which chew
cudde; so must thou bring againe

thy remembrance, that which thou haſt heard in the Church: And then kneeling downe, turne all to a Prayer, beſeeching God to give ſuch a bleſſing to thoſe things which thou haſt heard, that they may bee a *direction* to thy life; and a *conſolation* unto thy Soule. For till the Word bee made thus our owne, and as it were cloſe hidden in our hearts, wee are in danger leſt Satan ſteale it away, and wee ſhall receive no *profit* thereby. And when thou goeſt to Dinner, in that reverend and thankefull manner before preſcribed, remember, according to thine ability, to have one or more poore Chriſtians, whoſe *hungry* bowels may bee refreshed with thy meate; imitating Holy *Iob*, who proteſteth, that *hee did never eate his morſels alone, without the good company of the poore and Fatherleſſe*; that is the Commandement of Chriſt our Maſter, *Luke* 14, 13. Or at leaſt wiſe, ſend ſome part of thy Dinner to the poore, who lyes ſicke in the backe Lane, without any food. For this will bring a bleſſing upon all thy workes and labours; and it will one day more rejoyce thy ſoule, than it doth now refresh *his body*, when Chriſt ſhall ſay unto thee, *O bleſſed Child of GOD, I was an hungry, and thou gaveſt mee meate, &c. And for as much as thou haſt done it for my ſake,*

Pſ. 119 11.

Matth. 13, 19.

Iob 31 17, 18.

Heſt. 9, 22. *Deut.* 15, 10. *&c.*

Matth. 25, 35. *&c.*

to the

If thou bee a private man, either performe these holy duties by thy selfe, or joyne with some godly Family in the performance of them

Acts 17,11. *Heb.* 5. 14. *Matth.* 26,30. *James* 5,13. a *Deut.* 6,7. 30. *Heb.* 6, 1. b *Heb.* 5,14.

to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the *Lord praised*, call thy Family together, *examine* what they have learned in the Sermon: *commend* them that do well, yet *discourage* not them whose *memories* or *capacities* are weaker, but rather helpe them; for their wils or minds may bee as good. Turne to the *Proofes* which the Preacher alleaged, and a rubbe thoose good things over their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and *sharpen* our memory, seeing by experience wee find, that in every trade they who are most *exercised*, are ever best *expert*. b But in any wise, remember so to dispose all these private exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Evening Exercise*; where behave thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either be-

fore, or after Supper, if the season of the Yeere and Weather doe serve:

1. *Walke* into the *fields*, and meditate upon the *Workes* of GOD. [a] for in every *Creature* thou mayst reade, as in an open *Booke*, the *Wisedome*, *Power*, *Providence*, and *Goodnesse of* Almighty God: And how that none is able to make all these things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, [b] but our most glorious God.

a *Psal.* 92,5. & 19, 2, &c. and 8, 1 3. &c. *Rom.* 1 19, 20.

2. Consider how *gracious* he is, [c] that made all these things to *serve* us.

Præsentem narrat quælibet Herba Deum.

b *Esay* 40, 26.

c *Psal.* 8.

3. Take occasion hereby to stirre up both thy selfe & others to *admire* and *adore* his *Power*, *wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches wee are, if wee will not (in all obedience) serve and honour him.

4. If any neighbour bee *sicke* or in any heavinesse, goe to *visite* him; If any bee falne at variance, helpe to reconcile them.

Matth. 25. 35. *Iam.* 5, 14, &c.

To conclude, *Three sorts* of workes may lawfully be done on the Sabbath Day.

1. Workes of *Piety*, which either *directly* concerne the *Service of God*, though they bee performed by bodily labour: as under the Law the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar. And Christians under the

Matth. 12, 5.

Gospell,

2 Reg. 4,12. Gospell, when they travell farre to the places of Gods worship, it is but a *Sabbath dayes Iourney*, like to that of the *Shunamite*, who travelled *from home*, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the sweat of his browes, to the *wearying* of his Body, yet Hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law*, or the ringing of *Bels* under the *Gospell*.

Acts 1,12.

Matth. 23,17, 19.

Num. 10,2,3

II. Workes of *Charity*, as to save the life of a [a] man, or of [b] a beast, to [c] fodder, water, and dresse cattell: To make *honest* [d] provision of meate and drinke, to refresh our selves, and to [e] *releeve the poore*, to *visit the sicke*, to *make* [f] *collections for the poore*, & such like.

a1 Reg. 19,8. Marke 3.4. b Matt. 12,13. c Luke 13,15, d Matt. 12,1. e Hest. 9,12. f 1 Cor. 16,1.

III. Workes of *necessity*, not *fained*, but *present* and *imminent*, and such as could not bee *prevented* before, nor cannot bee *deferred* unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of *Fire*, and for *Physicians* to *stanch*, or *let blood*, or to cure

any

any other *desperate* disease, and for *Midwives* to helpe women in labour: *Mariners* may doe their labours (*Souldiers* being assailed may fight: and *Posts* may ride for the publike good & such like. On these or the like occasions, a man may lawfully worke: Yea, and when they are called, they may upon any of these occasions goe out of the *Church*, and from the *Holy Exercises* of the *Word* and *Sacraments*: provided all wayes, that they bee not *humbled*, that such *occasions* fall out upon *that day* and time: and that they take no *Money* for their *paines* on that day, but onely for their *stuffe*, as in the *feare* of *GOD*, and *conscience* of his Commandement.

Numcius præceps excipitur à Sabbato. *Iud. Comment. sup. Num.* 13,5.

When the time of rest approacheth, retire thy selfe to some private place: and knowing that in the State of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *Words*, and *Deedes*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice:*

A private Evening Prayer for the Lords Day:

O Holy, [a] *holy*, *holy*, *Lord God of Sabbath?* Suffer mee, who am but [b] *dust* and *ashes*, to speake unto

[a] *Isa.* 6, 3. [b] *Gen.* 18, 27.

thy

thy most glorious Majesty. I know
a *Heb.* 12,20. that thou art a a *consuming fire.* I ac-
knowledge that I am but withere
b *Ioh.* 11,21. b *stubble.* My c *sinnes are in thy sight*
c *Psal.* 51,3. and Satan d *stands at my right hand* t
d *Zach.* 3,12. accuse mee for them; I come not t
e 1 *Co.* 11,31. excuse, but to e *judge* my selfe worth
of all those judgements, which th
justice might most *justly* inflict upo
mee, a wretched creature, for m
sinnes and transgressions. The *Numbe*
of them is so great, the *Nature* o
them so grievous, that they make me
1 *Sam.* 6,32. seeme *vile* in mine owne *eyes*, how
Luk. 15 21. much more loathsome in *thy sight?* I
confesse they make mee so far from
being worthy to be called thy *Sonne*
that I am altogether *unworthy* to hav
Psalm. 106, 17. the name of thy meanest *Servant.* An
if thou shouldest but recompence m
according to my desert, the earth
(as weary of such a sinnefull burthen
should open her mouth, and swallow
mee up, like one of *Dathans family*
into the bottomlesse pit of Hell. Fo
if thou diddest not spare the *Natural*
Branches, those *Angels* of glorious ex-
cellency; but hurledst them down
2 *Pet.* 2,4. from the *Heavenly habitations*, into th
paines of *Hellish darkenesse*, to be kept
unto damnation, when they sinned
but once against thy Majesty: & did
Gen. 3, 23. expell our first parents out of *Para-*
dise, when they did but transgresse
one of thy Lawes: alas, what ven

geance may I expect, who have not offended in *one* sinne onely, *heaping* daily sinne upon sinne, without any true repentance, *drinking iniquitie as it were water*, ever powring it, but never powring out any filthinesse: and have transgressed not *One*, but *All* thy holy Lawes and Commandements? Yea, this present day, which thou hast straightly commanded mee to keepe Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soule in that holinesse and chastity of Heart, as was fit, to meete thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted; and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my Family, upon those good instructions which wee have heard and received out of thy holy Word, by the publike Ministery. For default whereof, *Satan* hath

Rom. 2,3. *Iob* 15. 16.

stolne the most part of those instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poore brethren live in want and necessitie, and some in paine, and comfortlesse: yet I have not remembred to releeve the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine owne lusts. I have spent the most part of the day in *idle talke*, *vaine sports* and *exercises*. Yea, Lord, I have, &c. * And for all these my sins, my Conscience cryes *guilty*, thy Law *condemnes* me, & I am in thy hand, to receive the *Sentence* & Curse that is due to the wilfull breach of so holy a Commandement. But what if I am by the *Law* condemned? yet, Lord, thy *Gospell* assures mee, that thy mercy is above all thy workes: that thy grace transcends thy *Law*, & thy goodnesse delighteth there to *reigne*, where sinnes doe most *abound*. In the multitude therefore of the *Mercies* and *Merits* of *IESVS CHRIST* my Saviour, I beseech thee, OLORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive mee all those

* Here confesse whatsoever thou hast done that day by omission, or commission, & then fetching from thy heart, a deepe sigh, say, a *Psal.* 105. 6. *Lam.* 2, 13. *Rom.* 5 20.

my

my ſinnes, and all the errours of this day, and of my whole life; and free my ſoule from that Curſe and Iudgement which is due unto mee for them. Thou that diddeſt juſtifie the contrite *Publican*, for foure words of confeſſion, and receivedſt the *Prodigall Child* (when he had ſpent all the ſtocke of thy grace) into favour upon his Repentance: pardon my ſinnes likewiſe, O Lord, and ſuffer mee not to perish for my tranſgreſſions. Oh ſpare mee, and receive mee into thy favour againe. Wilt thou (O Lord) reject mee, who haſt received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance ſued to thee for grace? Shall I alone bee excluded from thy mercy: Farre be it from me to thinke ſo; for thou art the ſame God of mercy unto mee, that thou waſt unto them, and *thy compaſſions never faile*, Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy ſevere Iuſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine owne creature. I have nothing to preſent unto thee for a ſatisfaction; but onely thoſe *bloody wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Son*, my onely *Saviour* hath ſuffered for me. *Him* (*in whom onely thou art well pleaſed*) I offer unto thee for all my ſinnes, wherewith

Exec. 33.

Luk. 18 33. 11.

Matth. 21, 31, 32.

Lam. 3, 22.

thou art displeased: Him my Mediatour, the request of whose blood
Heb. 12 24. *speaking better things than that of Abel* thy mercy can never gaine-say. Illuminate my understanding; & sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all thoose good and profitable lessons which this day, and at other times, have beene taught mee out of thy holy Word, that I may remember thy *Commandement*, to keepe them; thy *judgements* to avoide them; and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receive me into thy favour, and so draw mee by thy grace unto thy selfe, that I may as well bee thine by love and imitation, as by calling and creation. And give me grace so to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of joyes* and *praise*, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore, *Amen*.

And then calling thy Family together; shut up the *Sabbath* with the *Meditations* and *prayers* before prescribed for thy family. And the Lord will give thee that night a *more sweet and quiet rest then ordinary*, & prosper

thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice* of *Piety*, consists either in *Fasting*, or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *fasting*: First, * a *constrained Fast*, as when men either have not food to eate, as in the [a] Famine of *Samaria*: or having food, cannot eate it for *heavinesse* or *sicknesse*, as it befell them who where in the [b] Ship with Saint *Paul*. This is rather *Famine*, than *fasting*.

Secondly, *A naturall Fast*, which we undertake *physically*, for the health of our body.

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*; that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses* and *Elias*, the *types*, and of *Christ* the *substance*. This is rather to bee *admired*, than *imitated*.

Fifthly, *A daily Fast*, when a man is carefull to use the creatures of GOD

* 1 Iejunium Coactum.

a 2 *Kings* 6 26.

b *Acts* 27. 33.

2 Physicum. Nihil periculosius habitudine corporis extreme bona; detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat, *Basil. Hom.* 1

3 Politicum.

4 Miraculosum.

5 Quotidianum.

with moderation, that he is not made *heavier*, but more *cheerefull*, to serve God, and to doe the duties of his calling. This is specially to be observed of a Ministers and Iudges.

Sixtly, *A religious Fast*, which a man voluntarily undertakes, to make his body and his soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publike*.

a 1 *Tim.* 3, 3. *Tit.* 2, 3 *Prov.* 31, 4, 5 6. Religiosum 2 *Cor.* 6 4 6.

b Jejunium in Paradiso præscriptum est: reverere igitur jejunii canitiem. *Basil.* Hom. c de jejun. *Exod.* 19, 3. *Levit.* 23 *Matth.* 6, 17. & 9, 15 * Qui jejunat, Angelorum vitam vivit, & cum pauciſſimis cõtentus est, ſimilitudine cum illis aſſociatur. *Baſil.* Hom. de jeju.

1. *Of a private Fast.*

THat wee may rightly performe a private Fast, foure things are to bee obserued; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: Fourthly, the *ends* of private fasting.

1. *Of the Author.*

The *first* that ordained Fasting, was *God* himselfe in b *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By religious *Fasting* a man comes neerest the *life of* * *Angels*, and *to doe Gods will*

on earth

on earth, as it is done in heaven. Yea, *Nature* seemeth to teach man this duty, in giving him a *little mouth*, aud a *narrow throat*: for *Nature* is content with a *little*, *Grace* with *lesse*. Neither doth *Nature* and *Grace* agree in any one act better then in this exercise of *religious Fasting*: for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *understanding*, and bridleth the *affections*, mortifieth the *flesh*, and preserveth *chastity*; preventeth *sickenesse*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

Natura os Parvum & guttur arctum homini dedit.

By *breaking this fast*, the *Serpent* overthrew the *first Adam*, so that hee lost *Paradise*: But by *keeping a Fast*, *the second Adam* vainquished the *Serpent*, and restored us into *Heaven*. *Fasting*, was she who covered *Noah* safe in the *Arke*, *whom Intemperance* uncovered, and left stark naked in the *vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkennesse* scorched with the fire of *Incest*. Religious *fasting*, and *talking* with God, made *Moses* face to shine before *men*, when Idolatrous *eating* and *drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*: when voluptuous *Ahab* was sent in a *bloody Chariot* to *Hell*. It made *Herod* beleeve that *Iohn Baptist* should live after

Quandiu jejunavit *Adam*, in Paradiso fuit; comedit, & ejectus est. *Hieron.*

death by a blessed *Resurrection*: when after an *intemperate* life, hee could promise nothing to himselfe, but eternall *death* and *destruction*. *O divine Ordinance* of a *divine Author*!

2. *Of the Time.*

Præceptum esse Iejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorũ non invenio definitum, *Aug. ad Casul. Ian. Ep.* 86. Indifferenter jejunandũ, ex arbitrio, non ex imperio novæ disciplinæ: pro temporibus, & causis uniuscujusque. *Tert.* adverſ. *Psych. Mont.* hæreticus primus erat, qui jejuniorum leges præscripsit. *Euseb.* Eccl. hist. lib. 5. c. 18. ex Apol.

The holy Scripture appoints *no Time* under the New Testament to fast: but leaves it unto Christians owne *free Choyce*: *Rom.* 14, 3. 1 *Cor.* 4, 7, to fast as occasion shall bee offered unto them, *Matth.* 9, 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some *grosse sinne* committed; or for the *prevention* of some sinne, whereunto a man feeles himselfe by *Satan* solliciteds: or to *obtaine* some speciall *blessing* which hee wants: or to *avert* some *Iudgement* which a man feares, or is already fallen upon himselfe or others: or lastly, to *subdue his flesh* unto his *spirit*, that hee may more cheerfully powre forth his soule unto God by prayer. Vpon these occasions a man may fast a [a] day or [b] longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

3. *Of the manner of a private Fast.*

The true manner of performing a

[a] *Lev.* 23, 32, *Iosh.* 6, 7. 2 *Sam.* 3, 3. [b] *Hest.* 4, 16.

private

Private Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine for the time that wee fast: first from all [a] *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Levit. 23, 28. For worldly *businesse* will distract our minds from holy *devotion*.

Secondly, from all *manner of food*, yea from [b] *bread* and *water*, so farre as health will permit: 1. That so wee may acknowledge our owne *indignity*, as being unworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth, the *Constitution* thereof, may be the more *humbled*. 3. That so wee may take a godly [c] *revenge* upon our selves, for abusing our *liberty* in the use of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of those *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put us in minde, that as wee abstaine from *food*, which is lawfull, so wee should much more abstaine from [d] *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly* [e] *Apparell*; that as the *abuse* of these puffes us up with *pride*; so the laying aside of their *lawfull use* may witnesse our *humility*. And to this end in auncient

a *Luke* 23, 28. 56. *Ioel* 1. 14. *and* 1, 15.

b 2 *Sam* 3, 35. *Ezra.* 10, 6. *Dan.* 10, 3. *Esther.* 4 16. *Acts* 9, 9.

c 1 *Cor.* 7. 1.

d Quid prodest vacuare corpus ab escis, & animum replere peccatis? *Aug.* de temp. Serm. 46.

e *Exod.* 33, 5, 6

times they used (especially in publike fasts) to put on [a] *Sackecloth*, or other *coorse apparell*. The equity hereof still remaineth; especially in *publike fasts*: at what time to come into the Assembly with *starched bands*, *crisped haire*, *brave apparell*, and *decked with flowers* or *perfumes*, argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of* [b] *ordinary sleepe*: That thou maist that way also *humble* thy body, and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early and lately for *worldly gaine*, how much more shouldest thou doe it for the *Service of God?* And if *Ahab* (in imitation of the godly) did in *his fast* lye in *sackecloth*, to breake his sleepe by night; what shall wee thinke of those who on a *Fasting day* will yeeld themselves to sleepe in the open *Church*?

Fifthly, and lastly, from all *outward pleasures* of our senses. So that as it was not the [c] *throate* onely that *sinned*, so must not the *throate* onely bee *punished*: and therefore wee must endevour to make our *Eyes* (as at all times, so especially on that day) to fast from *beholding vanities:* our *Eares* from hearing *mirth* or *musicke*, but such as may

a *Hest.* 4, 1, 2. *Ion.* 3, 5, 6. *Ioel.* 1, 13. *Matth.* 11, 11.

b 2 *Sam.* 12, 16. *Ioel.* 1, 13. *Hest.* 4, 3.

1 *Kings* 21, 27.

c Si sola gula peccavit, sola jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejunēt & ipsa? *Bern. Serm. Quadrag.*

moove to *mourne*: our *Noctrils* from pleasant *smels*, our *Tongues* from *lying*, *dissembling* and *slandering*: yea, the *use* of the *Marriage-bed* must be omitted in a religious reverence of the Divine *Majesty*: That so *nothing* may *hinder* our true humiliation, but that all may bee *signe* that wee are *unfainedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Fasting* consists in two things.

1. *Repentance.* 2. *Prayer.*

Repentance, hath two parts.

I. *Penitency* for sinnes past.

II. *Amendment* of life in time to come. μετάμελος μετάνοια.

This *Penitency* consists in three things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will bee effected in thee: First, by considering thy sinnes, especially thy grosse sinnes, according to the Circumstances of the *time* when, *place* where, *manner* how, and *Person* with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the *rather*, because thou diddest such things against him since hee be-

came a *Father* unto thee, and bestowed so many *sweet Blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sinne: how grievously God had plagued *others* for the *same* fault, and how that no *meanes* in Heaven or Earth could deliver thee from being *eternall damned* for them: had not the *Sonne* of *God* so lovingly dyed for thee. Lastly, that if God *loves thee*, hee must *chasten* thee ere it bee long, with some grievous *affliction* unlesse thou doest *prevent* him by speedy and unfained repentance. Let these and the like considerations so *pricke* thy *Heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *Fountaine of teares*, trickling downe thy mournefull cheekes. This mourning is the beginning of *true Fasting*: and therefore oft times a put for *fasting*, the *first* and *principall* part, for the *whole* action.

a *Matt.* 9, 15. *Can the Children* mourne *then shall they* fast. *And* Marke *and* Luke *for* mourne *have* fast. *Examples. Psal.* 6, *and* 22, *and* 28. *and* 39 *and Ieremies Lamen. Ioel* 2, 12, 17.

2. *Of the bewayling of thine owne estate.*

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. With such *filiall earnestnesse* & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the *fruits* of his *Spirit*, and the *effects* of our *faith*, he cannot bee displeased with it. For if hee

Ier. 32. 18, 19, 20.

heard the *moanes* which *extremitie* wrung from *Ismael* and *Hagar*: and heareth the cry of the *young Ravens*, and roaring of *Lyons*, how much rather will hee heare the *mournefull lamentation* which his *owne children* make unto him in their *misery*? Gen. 11 17. Iob 39, 3. Psalm. 147. Ps. 104 11.

2. *Of the humble confession of sinnes.*

In this action thou must deale *plainely* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of mercy, or forgiveneſse of sinnes. Secondly, that so thou mayest acknowledge God to bee *just*, and thy selfe *unrighteous*. Thirdly, that by the *numbring* of thy sinne, thy heart may bee the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou doest *acknowledge thy sinnes, God is faithfull and just to forgive thee thy sins: and the blood of Iesus Christ his Sonne shall cleanse thee from all thy sinnes.* 1 Sam. 7. Ezec. 9, &c. Dan. 6. Neh. 1. Pro. 28 13. Psa. 92 3. &c. Psalm. 51, 4. 1 Ioh. 1 7, 9.

To helpe thee the better to performe these *three parts* of penitence,

thou

thou mayeſt diligently reade ſuch Chapters and portions of the holy Scriptures, as doe chiefely *concerne thy particular ſinnes:* that thou mayeſt ſee Gods Curſe and Iudgements on others for the like ſinnes, and bee the more humbled thy ſelfe.

Thus farre of the firſt part of Repentance, which is penitency.

The other part, which is *Amendment of life*, conſiſts firſt, in devout *Prayer*; ſecondly, in devout *Actions*.

This devout *Prayer*, which we make in time of *faſting*, is either *deprecation of evill*, or *craving needfull good things*.

διωξις. προσευχη.

Deprecation of evill is, when thou beſeecheſt GOD for Chriſt thy *Mediators ſake*, to pardon unto thee thoſe *ſinnes* which thou haſt *confeſſed*, and to turne from thee thoſe *Iudgements* which are due unto thee for thy ſins: And as *Benhadad*, becauſe hee heard *that the King of Iſrael was mercifull*, proſtrated himſelfe unto him with a *Rope about his necke*: ſo becauſe thou knoweſt that the *King of Heaven is mercifull*, caſt downe thy ſelfe in his preſence, in all *true ſignes* of humiliation (eſpecially, ſeeing hee calleth upon thee to come unto him in thy troubles:) and doubtleſſe thou ſhalt find him moſt *mercifull*.

1 King. 20, 11

Pſalm. 50, 15.

The *Craving of needefull good things*, is, Firſt, a fervent and faithfull beg-

ging

ging of God, to seale by his Spirit in thy heart, the assurance of the forgiveneſſe of all thy sinnes. Secondly, to renew thy heart by the *holy Ghoſt*, ſo that sinne may daily decay, and *righteouſneſſe* more and more encreaſe in thee. Laſtly, in deſiring a ſupply [a] of *faith*, *patience*, *chaſtity*, and all other graces which thou wanteſt: and an increaſe of thoſe which GOD of his mercie hath beſtowed upon thee already.

Phil. 4, 6.
[a] 1 *Tim.* 5, 5.
[b] *Ion.* 3 8, 10.
Pulchrum eſt corporis jejunium. cum ſit animus à vitiis jejunus. *Hier. ad Celant. Epi.* 14.
Iejuna à malis actibus, abſtine à malis ſermonibus, contine à cogitationibus peſſimis, *Cyril. in Lev. Ca* 10. *Iſa.* 58, 2, *&c. Zach.* 7 5. 7. Non poſſum ferre iniquitate & interdictionem, *Iſa.* 1, 13.

Thus farre of prayer in Faſting.

The *devout actions* in faſting are two. Firſt, *Avoiding evill.* Secondly, *Doing good.*

1. *Of avoiding evill.*

This *Abſtinence from evill*, is that which is chiefely ſignified by thy *Abſtinence from food, &c.* and is the chiefe end of *faſting*, as the *Ninivites* very well knew. *A day of* [b] *Faſt, and not faſting from ſinne, the Lord abhorreth.* It is not the *vacuity* of the ſtomacke, but the *puritie* of the Heart that GOD reſpecteth: If therefore thou wouldeſt have God to turne from thee the *evill* of *affliction*; thou muſt firſt turne away from thy ſelfe the evill of *tranſgreſſion.* And without this faſting from *evill*, thy *Faſt* ſavours more noyſome to GOD, than thy *breath* doth to *Man.* This made GOD ſo often to reject the Faſt of the *Iewes.* And as thou muſt endeavour to avoyde all

sinne: so especially *that sinne*, whereby thou hast provoked God either to *shake* his Rod at thee, or already to lay his chastening hand upon thee. And doe this with a resolution, by the assistance of Gods grace, never to commit those sinnes againe. * For what shall it profit a man, by *Abstinence* to humble his *Body*, if his *Minde* swell with *Pride*? Or to forbeare *Wine* and strong *Drinke*, and to bee drunke with *Wrath* and *Malice*? Or to let no *flesh* goe into the belly: when *Lyes*, *Slanders*, anh *Ribauldry* (which are worse then any meate) comes out of the mouth? To [a] abstaine from *meat*, and to doe *mischiefe*, is the *Divels fast*, who doth *evill*, and is ever *hungry*.

* Quid prodest jejunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore, omni esca sordidius egredi maledictum aut mendacium?

2. *Of doing good workes.*

The *good workes*, which as a Christian thou must doe every day, but especially on thy † *fasting day*, are either the *workes of Piety to God*, or the *workes of Charity* towards thy brethren.

First, the *workes of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charitie* towards our *Brethren are*, [b] *forgiving wrongs*, *remitting debts* to the poore,

Max. Epist. a Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. *Ispdor.* † Vis orationem tuam volare ad cœlum? Fac illi duas alas, Jejunium & Eleemosynam, *Aug.* b *Isa.* 58, 6, &c. *Zach.* 7, 9, 10.

that

that are not well able to pay; but especially in *giving almes* to the poore, that want reliefe and sustenance: Else wee shall, * under pretence of *godlinesse*, practise *miserablenesse*, like those, who will pinch their owne *bellies*, to defraud their labouring *servants* of their due allowance. As [a] therefore Christ joyned *Fasting*, *Prayer*, & *Almes*, together in *Precept*: so must thou joyne them together; like [b] *Cornelius*, in *practice*: And [c] therefore bee sure to give at the least so much to the poore on thy *Fasting day*, as thou wouldest have spent in thine *owne dyet*, if thou haddest not fasted that day. And remember, *that hee that soweth plenteously, shall reape plenteously*, 2 *Cor.* 9, 6. and that this is a *speciall sowing day*. Let thy *Fasting* [d] *afflict thee*, that it may *refresh* a poore Christian: and *rejoyce* that thou hast *dined and supped in another*, or rather that thou hast *feasted hungry Christ in his poore members*.

In *giving almes*, observe two things: first, the *Rules*: secondly, the *Rewards*.

1. *Rules in giving of Almes, and doing good workes.*

1. They must be done in *obedience of GODS Commandement*: Not because wee thinke it to be good, but because

* Qui jejunat ut parcat, non ad Dei gloriam jejunat sed, substantiæ suæ parcit. *Chrysost. in Mat.*

a *Mat.* 6

b *Actis* 10, 30.

c Non Deo sed sibi jejunat, qui quæ ad tempus subtrahit, non inopibus subtrahit sed venturi postmodum offerenda custodit, *Greg. in Past.*

d Jejunium tutum te castiget, sed alterum lætificat, *Aug. Serm. de temp.* 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus, *Aug. de temp. Ser.* 157. Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyril. in Levit. lib.* 10.

God requireth us to doe such & such a good deed: for such *obedience*(1 *Sam.* 15,22.) of the worker, God preferreth before all *Sacrifices*, and the greatest *workes*.

a *Heb.* 11,6. *Rom.* 14,23.

II. They must proceed from a*Faith*, else they cannot please *God*: nay, without faith the most *specious* workes are but b *shining sinnes* and *Pharisees Almes*.

b Splendida Peccata. *Aug.*

III. Thou must not thinke by thy good Workes and Almes, to merit *Heaven*; for in vaine had the *Sonne of God* shed his *blood*, if *Heaven* could have beene *purchased* either for *money* or *meate*. Thou must therefore seeke *Heavens possession* by *the purchase* of *Christs blood*, not by the *merits* of thine *owne* workes. For c *eternall life is the gift of God through Iesus Christ*: Yet every true Christian that beleeves to bee saved, and hopes to come to Heaven, must doe good workes (as the Apostle saith) for *necessary uses*: which are foure.

c *Rom.* 6. *ult.*

First, that d *God may be glorified*. Secondly, *that thou mayest shew thy selfe* e *thankefull for thy Redemption*. Thirdly, *that thou mayest* f *make sure thine Election unto thy selfe*. Fourthly, *that thou mayest* g *win others*, by thy holy devotion, to thinke the better of thy Christian profession. And for these uses wee are said to be h *Gods workemanship, created in Christ Iesus unto good workes, and that God hath ordained us to walke in them.*

d 1 *Cor.* 10,31. 2 *Cor.* 8,19. *Phil.* 1, 11.
e *Luk.* 1 74,75.
f 2 *Pet.* 1,10.
g *Mat.* 5,16. *Isa.* 61, 9.
h *Eph.* 2,10.

IV. Thou

IV. Thou must not give thine Almes to *impudent Vagabonds*, who live in wilfull idleneſſe & filthineſſe; but to the *Religious* and *honeſt poore*, who are either ſike, or ſo old, that they cannot worke; or ſuch who worke, but their worke cannot competently maintaine them: Seeke out theſe in the *backe-Lanes*, and relieve them. But if thou meeteſt one that asketh an Almes for Ieſus ſake, and knoweſt him not to bee unworthy, deny him not: for, it is better to give unto tenne Counterfeits, than to ſuffer Chriſt to goe, in *one poore Saint*, *unrelieved*. Looke not on the *Perſon*, but give thine Almes, as unto Chriſt, in the *party*.

2. *Of the reward of Almes-deeds, and good workes.*

1. *Almes* are a *ſpeciall meane* to moove GOD in mercy to turne away his *temporall Iudgements* from us; when we by a *true Faith* (that sheweth it ſelfe by ſuch fruits) doe returne unto him. *Dan. 4, 24.*

2. Mercifull *Almes-givers* shall bee the Children *of the Higheſt*, and bee like God their Father, who is the Father of *Mercies*. They shall bee his *Stewards*, to diſpoſe his *goods*; his *Hands*, to diſtribute his *Almes*. And if it bee ſo great an Honour, to bee the Kings *Almner*; how much greater is it to bee the God of *Heavens Almes-giver*? *Luk. 6, 35, 36.* *2 Cor. 1, 3.* *Luke 16, 1.*

3. When *all* this *world* shall forsake us, then onely *good works* and *good Angels* shall accompany us, the one to *receive* their *reward*, the other to *deliver* their [b] *charge*.

a *Apoc.* 14, 13.
b *Luke* 16, 22. *Psal.* 91 11. *Heb.* 1, 14. *p.* 1 *Tim.* 6, 19.

4. Liberalitie in Almes-deeds is our [c] *sureſt foundation, that wee shall obtaine in eternall life* a liberall reward through the *Mercie* and *Merits* of Chriſt.

Laſtly, by Almes-deeds wee feed and releeve Chriſt in his *Members*: and [d] *Chriſt* at the *laſt day* will acknowledge our *love*, and reward us in his *Mercie*: and then it shall appeare, that what wee gave to the poore, was not *loſt*, but [e] *lent unto the Lord*. What greater motives can a Chriſtian wish, to excite him to bee a liberall Almes-giver? Thus farre of the *Manner* of faſting. Now followeth the *End*.

c *Matt.* 25.

d *Prov.* 19, 17.

e *Eſd.* 8 21. 1 *Cor.* 9, 7. 1 *Tim.* 5, 23.

3. *Of the ends of Faſting.*

The true *Ends* of *Faſting* are not to merit Gods favour or eternall life, (for that wee have only of the gift of *God* through *Chriſt*) nor to *place Religion* in bodily abſtinence: (for faſting in it ſelfe is not the *worship of* God, but an *helpe* to further us the better to worship God.) But the *true ends of Faſting* are three.

Ieiunium orationem roborat, oratio ſanctificat ieiunium. *Bern. Serm. de Ieiun.*

Firſt, to ſubdue our [f] flesh to the Spirit, but not ſo to [g] weaken our bodies, as that wee are made unfit to doe the neceſſary duties of our calling.

ling. *A good man* (saith *Salomon*) *is mercifull to his Beast, Proverb.* 12, 20, much more to his *owne body.*

Secondly, that wee may more devoutly contemplate Gods * Holy Will, and fervently powre forth our soules unto him by prayer: for as there are some kind of *Divels*, so there are also some kind of sinnes, which cannot bee subdued, but by *Fasting* joyned unto *Prayer, Matth.* 17, 22.

Thirdly, that by our [a] *serious humiliation*, and *judging* of our selves, wee may escape the *Iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remoove his Iudgements from us, when wee by fasting doe unfainedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy *Exercise*, but in the end hee obtained his request at the hand of GOD: both in receiving graces which hee wanted, as appeare in the examples of [b] *Annah*, [c] *Iehosaphat*, [d] *Nehemiah*, [e] *Daniel*, [f] *Esdras*, [g] *Hester*, as also in turning away Iudgements, *threatned* or *falne* upon him: as may be seene in the Examples of the [h] *Israelites*, the [i] *Ninivites*, [k] *Rehoboam*, [l] *Ahab*, [m] *Ezechias*, [n] *Manasses*. Hee who gave his *deare Sonne* from Heaven to the death, to ransome us when wee were his enemies; thinkes nothing too

* *Ioel* 1, 17. *Nehe.* 1 *Luke* 2, 37. 1 *Cor.* 7, 5.

a *Ioel* 2 18, 19. 1 *Cor.* 12.
b 1 *Sam* 7.
c 2 *Chr.* 20.
d *Neh.* 1.
e *Dan.* 2
f *Esd.* 8, 2 3.
g *Hest.* 9.
h 1 *Sam.* 7, 6.
i *Ionas* 3.
k 2 *Chr.* 12, 5, 7 *&c.*
l 1 *King* 21.
m 2 *Chr.* 32, 16.
n 2 *Chr.* 33, 18, 19.

deare on earth, to bestow upon us, when wee humble our selves, being made his reconciled *friends* & *children*.

Thus farre of the *private Fast*.

2. *Of the publike Fast.*

a *Ionas* 3,7. 2 *Chro.* 20,3. *Ezra* 8, 21.

A *Publike Fast* is, when by the a Authoritie of the *Magistrate*, either the whole *Church* within his Dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned *duties* of *Humiliation*, either for the *removing* of some publike b *calamitie* threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearefull sickenesse: or else for the *obtaining* of some *publike blessing*, for the good of the c Church: as to crave the *assistance* of his Holy *Spirit*, in the *Election* and *Ordination* of fit and able *Pastours*, &c. or, for the tryall of *Truth*, and *execution* of *Iustice*, in matters of difficulty and great importance, &c.

b 1 *Sam* 7,5,6. *Ioel* 2, 15. 2 *Chro.* 20. *Ionas* 3. *Hest.* 4. c *Exod.* 19, *Esaras* 8. *Acts* 1 13, 14.

When any evill is to bee remooved, the d *Pastours* are to lay open unto the people, by the evidence of *Gods Word*, *the sinnes* which were the *speciall causes* of that calamity: call upon them to repent, & publish unto them the mercies of God in Christ, upon their *Repentance*. The people must heare the voyce of *Gods Messen-*

d *Ioel* 1 14. *Neh.* 8,

gers

gers with hearty *ſorrow for their ſinnes:* earneſtly *begge pardon* in *Chriſt*, and promiſe unfained amandement of their life. When any bleſſing is to bee obtained, the *Paſtors* muſt lay open to the people the *neceſsity* of that bleſſing, and the *goodneſſe* of GOD who giveth ſuch *Graces* for the *good* of Men. The *people* muſt *devoutly pray* nnto GOD for beſtowing of that *Grace*, and that hee would bleſſe his owne *meanes* to his owne *glory*, and the *good* of his *Church*. And when the Holy Exerciſe is done, let every Chriſtian have a ſpeciall care, according to his *abilitie*, to *Remember the poore*. And whoſoever (when juſt occaſion is offered,) uſeth not this Holy Exerciſe of *Faſting*, hee may juſtly ſuſpect, that his heart never felt the power of true Chriſtianity: *Iſa.* 58, 7, 10. 2 *Cor.* 6, 7. *Gal.* 2. 10.

So much of *Faſting*. Now followeth the Exerciſe of holy *Feaſting*.

Of the Practice of Piety in Holy Feaſting.

HOly *Feaſting* is a ſolemne *Thankeſgiving* (appointed by Authority) to bee rendred unto GOD on ſome ſpeciall day, for ſome extraordinary *Bleſsings* or *Deliverances* received. Such, among the *Iewes*, was the *Feaſt* of the *Paſſeover*, to remember to praiſe GOD for their delive- Exod. 12, 15.

Hester 9.19, 21.

rance out of *Egypts* bondage: or the *Feast* of *Purim*, to give thankes for their deliverance from *Hamans Conspiracy*. Such amongst us, are the fifth of *August*, to praise GOD for delivering our Gracious *King* from the bloudy *Conspiracy* of the trayterous *Gowries*: And the fifth of *November*, to praise GOD for the deliverance of the *King*, *and the whole State*, from the *Popish Gunne-powder Treason*. Such Feasts are to bee celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *Dances*, by *mutuall feasting*, and *sending presents every man to his neighbour*, and by giving *gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*, or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfull Feast* in this World. And seeing that as it ministreth to *worthy* partakers the greatest assurance which they have of their *Salvation*; so it pullet *temporall Iudgements* on the *Bodies*, and (without repentance) *Eternall Damnation* on the *Soules* of them who *receive it unworthily*. Let us see how a Christian may best fit himselfe to bee a due partaker of so

holy

holy a *Feast*; and to bee a *worthy Guest* at so sacred a *Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is *of himselfe* worthy to bee a guest at so *holy* a Banquet; yet it pleaseth God of his grace, to *accept* him for a worthy *receiver*, who endevoureth to receive that holy Mystery, with that *competent measure* of reverence that he hath prescribed in his word. 2 *Thes.* 1, 11. *Col.* 1. 12. *Luk.* 20 35. *Apoc.* 3, 4.

Hee that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, *those which ought to bee done before hee receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to bee done after that he hath received the Sacrament*. The first is called *Preparation*: the second *Meditation*: the third *Action* or *Practice*.

Of Preparation:

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is GODS Commandement: For if hee commanded under the paine of Death, that none uncircumcised should eate the Paschall Lambe; nor any circumcised *Exo.* 12 43, *and* 48. 6.

under foure *Dayes preparation*: how much greater preparation doth hee require of him that comes to receive the Sacrament of his *Body and Blood*? which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover*.

Secondly, because the *example of Christ* teacheth us so much: for hee *washed* his Disciples feete, before hee admitted them to eate of his *Supper*. Signifying, how thou shouldst lay aside all *unpurenesse of heart*, and *uncleanesse of life*: and bee furnished with *Humility* and *Charitie*, before thou presumest to taste of his holy Supper.

Iohn 13,5.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince, must consider diligently what is before him, and put a knife to his throate, rather than commit any rudenesse.* How much more oughtest thou to prepare thy soule, that thou mayest behave thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

1 Cor. 11.28.

Pro.23 1,2.

Fourthly, because it hath beene ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine mysteries*: *David* would not goe neere to

Gods Altar, till hee had first *washed his hands in innocencie*: Much lesse shouldst thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not eate the *Shew-bread*, but on condition that their *vessels were Holy*; how much lesse shouldest thou presume to eate the LORDS *bread*, or rather *the Bread which is the Lord*, unlesse the vessell of thy heart bee first cleansed by repentance? and if the Lord required *Ioshuah* (as hee had done *Moses before*) to put *off his Shooes*, in reverence of his Holinesse, who was present in that place, where hee appeared with a *sword* in his *hand*, for the destruction of his enemies: how much rather shouldest thou put off all the *Affections* of thine earthly conversation, when thou commest neere that place, where Christ appeareth *to the eye* of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambes Wife hath made her selfe ready for his marriage*. Prepare therefore thy selfe, if thou wilt in this life bee *betrothed* unto Christ by Sacramentall *Grace*; or in Heaven married unto him by eternall glory.

Psalm. 26,6.

1 *Sam.* 11,4.

Exod. 3, 5. *Iosh.* 5, 1,5.

Apoc. 19,7.

Fifthly, because that God hath ever smitten with fearefull Iudgements, those who have presumed to

use

use his holy Ordinances without due feare and preparation. GOD set a *flaming sword* in a *Cherubins hand*, to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eate the Sacrament of the *Tree of life*: Feare thou therefore to bee smitten with the sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart to eate the Sacrament of the Lord *of life*. God smote 50000 of the *Bethshemites* for looking irreverently into his Arke; and killed *Vzza* with sudden death, for but *rash touching* of the Arke; and smote *Vzziah* with a *Leprosie* for meddling with the Priests Office, which pertained not unto him. The feare of such a stroake made *Ezechias* so earnestly to pray unto God, that hee would not smite the people that wanted *time to prepare themselves as they should, to eate the Passeover*. And it is said, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not beene for *Ezechia's* Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into utter darkenesse*, Matth. 22, 12. And *S. Paul* tels the *Corinthians*,

Gen. 3, 24.

1 Sam. 6.
1. Sam. 6, 21.
2 Chro. 10, 18, &c.

1 Cor. 11, 29,

that

that for want of this *preparation*, *in examining and judging themſelves before they did eate the Lords Supper*, GOD had ſent that fearefull ſickeneſſe amongſt them; whereof *ſome where then ſicke, others weak, and many falne aſleepe*; that is, taken away by *temporall death*: Inſomuch, that the *Apoſtle* ſaith, that every *unworthy* Receiver *eate his owne Iudgement*: *temporall* if hee repents, *eternall* if hee repents not: and that in ſo haynous a meaſure, as if hee *were guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy *ſigne* and *Seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a meaſure, as that which is done to their owne *Perſons*, whom it repreſenteth. And how haynous the guiltineſſe of Chriſts *Blood* is, may appeare by the miſery of the *Iewes*, ever ſince they wished *his Blood to bee on them and their Children*. But then thou wilt ſay: it were *ſafer* to abſtaine from comming *at all* to the Holy Communion. Not ſo: for GOD hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of Body and Soule. And it is the *Commandement of Chriſt*, *Take; eate, doe this in remembrance of mee*: and hee will have his Commandement under the penalty of his Curſe, obeyed. And ſeeing that this Sacrament was the *greateſt* token of

1 Cor. 11,29.

1 Cor. 11,29.

Verſe 27.

Matth. 27,25.

Num. 9,13. Heb. 2, 9. Matth. 16. 1 Cor. 11.

1 Iohn 13,1.

Chriſts

Iohn 13,1. Christs love, which he left at his end to his friends, whom hee loved to the end; therefore the neglect and contempt of this Sacrament must argue the *contempt* and *neglect* of his *love*, &

Heb.10 28,29, *blood-shedding:* then which, no sinne in Gods account can seeme more *haynous.* Nothing hinders why thou mayest not come freely to the Lords Table: but because thou haddest rather want the love of God, then leave thy filthy sinnes. O come, but come a guest prepared for the Lords Table,

Apoc. 19.9. seeing they are *blessed, who are called to the Lambes Supper.* O come, but come prepared: because the *efficacy* of this Sacrament is received according to the *proportion* of the Faith of the Receiver.

Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

This preparation consists in the serious consideration of three things. First, of the *Worthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body.* Secondly, of thine *owne unworthinesse*, which is to judge *thy selfe.* Thirdly, of the *meanes* whereby thou mayest become a *worthy* receiver, called *Communication of the Lords Body.*

1. *Of the worthinesse of the Sacrament.*

THe *worthinesse* of this Sacrament is considered three wayes: First by the *Majesty* of the *Author* ordaining.

ning. Secondly, by the *preciousnes* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel:* but our *Lord Iesus*, the eternall Son of God: For it pertaineth to Christ *onely* under the *New Testament*, to institute a Sacrament, because he onely can *promise* and *performe the Grace* that it *signifieth*, And wee are charged to *heare no voyce but his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so Divine an *Author*! Matth. 17,5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Divine Word* sanctifying: Thirdly, the *Heavenly graces* signified.

First, the *Earthly signes* are *Bread* and *Wine*, 1 *Cor.*11,23, &c. *Prov.*9, 5, in number *two*, but *one* in use. Eucharistiæ sacramentū non de aliorū manu quam præsidentiū sumimus. *Tert.* lib. de Coron. cap. 3.

Secondly, the *divine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull* Minister: *Heb.*5,4. *Num.*16,40. 1 *Cor.* 10,16. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is

pre-

present with his owne Ordinance, & ready to *performe* whatsoever he doth promise. The Divine *words* of blessing do not *change* or *annihilate* the * *substance* of the *bread* & *wine*: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens Bodies, is, after the blessing destinated to an holy use, for the *feeding* of the *Soules* of Christians. And where before they were called but *Bread* and *Wine*, they are now called by the name of those *Holy things* which they signifie, *The Body and Blood of Christ*: the better to draw our minds from those *outward* Elements, to the *Heavenly* Graces, which by the *sight* of our *bodies* they represent, to the spirituall *eyes* of our *faith*. Neither did † *Christ* direct these words, *This is my Body*, *This is my Blood*, to the Bread and Wine, but to his Disciples: as appeares by the words going before, *Take yee, eate yee*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, *viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainely, that the words, *This is my*

* Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlesti, *Iren. lib. 4. cap. 30.* Per sacramẽtum corporis & sanguinis Domini divinæ efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini, *Gelas. contra Eutyc.* † Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. *Theodoret. Dialog. 1.*

Blond.

Blood, &c. Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup. Marke 14, 23, 24. And afterwards in respect of the naturall substance thereof, hee calles that the *fruit of the Wine*, which in respect of the spirituall signification thereof, hee had before tearmed *his Bloud*, *Verse* 25. after the manner of tearming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and hee bids us eate *not simply his Body*, but *his body* as it was then *broken*, and *his blood shed*; which *S. Paul* expounds to bee but *the Communion of Christs body*, *and the Communion of his Blood*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all the merits* of his *Body* and *Blood*. And by the frequent use of this Communion, *Paul* will have us to [b] *make a shew of the Lords death till hee come* [c] from heaven, and till we, as [d] *Eagles shall be caught up into the ayre to meet him*, who is the blessed *Carkeis* and life of our soules.

a 1 Cor. 10, 16.

b 1 Cor. 11, 26.
c Acts 3, 21. and 1, 11. Heb. 8, 21.
d Matt. 24, 27, 28.

Thirdly, the *spirituall graces* are likewise two: the *Body of Christ*, as it was with the *feeling of Gods anger* due to us; *crucified*: and his *Blood*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in *number* two, but in *use* one, *viz.* whole Christ, with all his benefits offered to *all*, and *given* indeed to the faithfull.

These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiver. Some receive the *outward* Signe without the *spirituall* Grace, as *Iudas*, who (as *Austen* saith) received * *The Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spirituall* grace without the *outward* signe, as the *Saint Thiefe* on the Crosse: and innumerable of the Faithfull, who *Dying desire it*, but cannot receive it through some externall impediments: but the *worthy* Receivers to their comfort receive *both* in the *Lords Supper*.

* Panem Domini, non panem Dominum, *Aug.*

Christ choose *Bread* and *Wine* (rather then any other Elements) to bee the *outward* signes in this blessed Sacrament: First, because they are easiest for all *sorts* to attaine unto: Secondly, to teach us, that as mans *temporall life* is chiefely nourished by [a] *Bread*, and cherished by *Wine*: so are our soules by his *Body* and *Blood* sustained and quickned unto *eternall life*. Christ appointed Wine with the Bread to bee the outward signes in this Sacrament, to teach us; first, that as the

[a] David cals bread the strength of mans heart, *Psalm.* 104. 15. *Isa.* the stay of Bread cha. 3. *Ezech.* the staffe of Bread cap. 4. 26. Homer μέλλον ἄνδρων.

perfect

perfect nourishment of mans body consists both of *Meat* and *Drinke*. So Christ is unto our soules not in *part*, but in *perfection*, both *salvation* and *nourishment*: Secondly, that by seeing the sacramentall Wine *apart* from the Bread, we should remember how all his *precious bloud* was *spilt* out of his *blessed body* for the *remission of our sinnes*. The *outward* signes the *Pastor* gives in the Church, and thou doest eate with the Mouth of thy *Body*: the *spirituall* grace Christ reacheth from Heaven, and thou must eate it with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall a *remembrance* of that *propitiatory Sacrifice*, which Christ, *once* for all, offered by his *Death* upon the Crosse, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of mee.* And (saith the Apostle) b *As oft as yee shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till hee come.* And hee saith, that (by this Sacrament, and the preaching of the Word) c *Iesus Christ was so evidently set forth before the eyes of the Galatians, as if hee had beene crucified among them:*

a *Mat.* 16, 16. 1 *Cor.* 11, 25.
b 1 *Cor.* 11, 26.
c *Gal.* 3, 1. *Heb.* 9, 26, *and* 10, 12, *and* 13. *Quotidie nobis Christus crucifigitur, Aug. in Ps.* 95.

for the *whole action* repreſenteth Chriſts death the breaking of the bleſſed *Bread*, the crucifying of his bleſſed *Body*: and the *powring* forth of the ſanctified *wine*, the *shedding* of his holy *Blood*. Chriſt was once in himſelfe *reace* offered: but as oft as the Sacrament is celebrated, ſo oft is hee *ſpiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory* Sacrifice, *not properly or really, but* * *figuratively*, becauſe it is a *memoriall* of that propitiatory ſacrifice, which Chriſt offered upon the *Croſſe*. And to diſtinguish it from the *reall Sacrifice*, the Fathers call it the [a] *unbloody Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the Church in this action offereth unto God the *Sacrifice of praiſe and thankeſgiving* for her Redemption; effected by the true and onely *expiatory* Sacrifice of Chriſt upon the Croſſe. If the ſight of Moabs King, ſacrificing on his walls his owne ſonne, to moove his gods to reſcue his life, 2 *Kings* 3.27. mooved the aſſailing Kings to ſuch pitty, that they ceaſt their aſſault, and raiſed their ſiege: how ſhould the ſpirituall ſight of *God the Father*, ſacrificing on the Croſſe *his onely begotten Sonne*, to ſave thy ſoule, moove thee to love *God* thy *Redeemer*, and to leave ſinne, that could not in juſtice be expiated by any meaner ranſome?

* μεταφορικῶς.

[a] incruentum ſacrificium. *If it be unbloudy, becauſe it is voyde of bloud then is it not Chriſts naturall body. If becauſe it is offered without ſhedding of bloud, then it is not available for the remiſſion of ſins. Heb. 9, 11.*

Of

Of the second End of the Lords Supper.

2. To *confirme our Faith*: for GOD by this Sacrament doth *signifie* and *seale* unto us from Heaven, that according to the *promise* and *new covenant* which hee hath made in *Christ*, he will truely receive into his Grace and Mercy all *penitent beleevers*, who duly receive this holy Sacrament; and that for the *merit of the Death and Passion of Christ*, hee will as *verily* forgive them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, [a] *The Seale of the New Covenant, and remission of sinnes.* In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with [b] *Samsons* Mother: *If the Lord would kill us, hee would not have received a burnt offering, and a meat offering at our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these.*

Of the third End of the Lords Supper.

3. To bee a *pledge* and *symbole* of the most neere and effectuall *Communion* which Christians have with Christ. [c] *The Cup of blessing, which wee blesse, is it not the Communion of the Blood*

Christo cum Patre & Spiritu Sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, *Aug. de fid. ad Pet. Diac. cap.* 19. Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? *Can. dist.* 2. *de consec.* cum frangitur. 37. a *Rom.* 4, 11. *Mat.* 26, 28. 2 *Cor.* 11, 25. b *Jud.* 13, 13. c 1 *Cor.* 10, 16.

of Christ? The Bread which wee breake, is it not the Communion of the body of Christ? that is, a most effectuall signe and pledge of our Communion with Christ. This union is called [a] *abiding in us*, [b] *joyning the LORD*, [c] *dwelling in our hearts*: and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine* and *branches*: secondly, of the [b] *Head* and *Body*: thirdly, of the *Foundation* and *building*: fourthly, of *one Loafe* confected of many graines: fiftly, of the *Matrimoniall union* twixt Man and Wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *naturall*, betwixt our *humane nature*, and *Christs divine nature* in the person of the Word. The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of Christ *God* and *Man*, into one *mysticall Body*. The third is *Celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *Body glorified*: these three Conjunctions depend each upon other. For, had not our nature beene first *Hypostatically* united to the Nature of God in the second person; wee could never have beene united to Christ in a *Mysticall* Body. And if wee bee not in *this life* (though absent) united to Christ by a *Mysticall* union, wee shall never have Communion of glory with him in his *Heavenly presence*.

i Ioh. 14,16. h 1 Cor. 6,17. κόλλησις. c Ephes. 2,17. κατοίκησις. Iohn 15,5. Ephes. 6 σύσσωμα. d Ephes. 2,35. Col, 1, 18. Rom. 12,4,5 Ephes. 3 19,20. 1 Cor. 10,27. Ephes. 5 31,32. Apoc, 21,2.

The

The *Myſticall Communion* (chiefely heere meant,) is wrought betwixt Chriſt and us by the Spirit of Chriſt, apprehending us; and by our *Faith* (ſtirred up by the ſame *Spirit*) *apprehending Chriſt* againe. Both which Saint *Paul* doth moſt lively expreſſe; *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Ieſus.* How can he fall away that holdeth, & is ſo firmely holden? This union he ſhall beſt underſtand in his *Minde*, who doth moſt feele it in his *Heart*. But of all other times, this union is beſt felt, & moſt confirmed, when we doe duely receive the *Lords Supper*. For then wee ſhall ſenſibly feele our hearts knit unto Chriſt, and the *deſires of our ſoules* drawne by *Faith* and the *Holy Ghoſt*, as by the *cords* of *Love*, neerer and neerer to his Holineſſe. Phil. 3, 12.

From this *Communion with Chriſt*, there followeth to the faithfull many unſpeakeable benefits.

As firſt, Chriſt tooke by *imputation* all their ſinnes and guiltineſſe upon him, to ſatisfie *Gods Iuſtice* for them: and he freely gives by *imputation* unto us all his Righteouſneſſe in this life, and all his right unto eternall life when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *owne perſon*. 2 Cor. 15, 2. Rom. 4 25. 1 Pet. 2 14. Phil. 3, 9.

Secondly, there ſloweth from

Matth. 25,35. Acts 9,4. Matth. 25,45. Zach. 2,8. Eph.4, 23,24. Rom.8 29. 2 Cor.3 18. John 15,5, and 1, 16.

Christs nature into our *nature*, united to him, the *lively Spirit and breath of Grace*, which renueth us to a spirituall life: and so sanctifieth our *minds*, *wils*, and *affections*, that wee daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them, all *saving graces*, necessary to attaine eternall life; as the *sense of Gods love*, the *assurance of our Election*, with *regeneration*, *justification*, and *grace to doe good works*; till wee come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the *undefiled* 1 Cor.8 1.4,6, 7,19. *members* of Christs holy Body, and to beware of all *uncleanneſſe & filthineſſe*: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lords Supper*) *S. Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Corint.* 10,16, and *Adultery*, 1 *Cor.* 16,15,16.

Lastly, from the former Communion twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*; in that the whole Church, being many, doe all communicate of *one* Bread, in that 1 Cor. 10,17. holy action. *Wee being many, are one*

Bread,

Bread, and one Body, for we are all partakers of that one Bread; that as the Bread, which wee eate in the Sacrament, is but *one*, though it bee confected of many graines: so all the Faithfull, though they bee many, yet are they but *one mysticall body* under *one Head*, which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might bee *one*: to teach us at once, how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so *ample*, that no distance of place can part it: so *strong*, that death cannot dissolve it: so *durable*, that time cannot weare it out: so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction* of *soules* is termed the *communion* of *Saints*, which Christ effecteth by sixe speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *owne* [a] *Love* into all their hearts. Fourthly, by [b] regenerating them all by *one* and the same *Baptisme*. Fiftly, by [c] nourishing them all with *one* and the same spirituall Food. Sixtly, by being *one* [d] quickning Head, of that *one* Body of his Church, which he reconciled to God *in the Body of his flesh*. Hence it was, that the multitude of

Iohn 17, 11, 21, 22, 23, 26.

1 *Cor.* 4, 13.

Ephes. 4 5.

a *Rom.* 5. 5.

b *Tit.* 3 5.

Ephes. 4. 5.

c 1 *Cor.* 10, 17, & 11, 33.

d *Col.* 1. 18. &

[a] *Acts* 4,32. *Audio quid verba sonent: neque enim mortis tantum ac resurrectionis suæ beneficiũ nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, vere nobis in cœna dari Christi corpus, ut ht animis nostris in cibũ salutarem. Calv. in Comment. in* 1 *Cor.* 11, *v.* 25, 1 *Corint.* 10, 16. Quod se nobis communicat, id fit arcana Spiritu Sancti virtute, quæ res. locorum distantia sejunctas, ac procul dissitas, non modo aggregare, sed coadunare in unum potest. *Cal. in* 1 *Cor.* 11, 25

Beleevers in the Primitive [a] Church, were of *one heart* and of *one Soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *Love* one another: seeing they are all *members* of the same holy and mysticall Body, whereof *Christ* is Head: And therefore they should have all a *Christian sympathie*, and *follow-feeling to rejoyce* one in anothers joy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity; and mutually to *releeve* one anothers wants.

Of the fourth End of the Lords Supper.

4. To *feed the soules of the Faithfull in the assured hope of life everlasting*. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution: that he will, according to his promise, by the vertue of his *Crucified* body and blood, as verily feed our soules to life *Eternall*; as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, **really giveth* his very *Body* and *Blood* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body and Blood of the Lord*. And [b] communication is not of things ab-

sent

sent, but present: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there*. Christ is verily present in the Sacrament, by a *double Vnion*: whereof the first is Spirituall, twixt Christ & the worthy Receiver. The second is *Sacramentall*, twixt the *Body and Blood* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *faithfull*, * incorporateth the faithfull, as members unto Christ their Head, and so makes them one with *Christ*, and partakers of *all the Graces, Holinesse & eternall Glory* which is in him, as sure and as verily as they heare the *words of the promise*, & are partakers of the outward Signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians *will*: and the Christians *life is Christ who liveth in him*, Gal. 2, 20. If you looke to the things that are united, this Vnion is *essentiall*: If to the truth of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. It is not our Faith, that makes the Body and Bloud of Christ to be present, but the *Spirit* of Christ dwelling in him and us. Our *faith* doth but *receive* and *apply* unto our soules, those heavenly graces which are offered in this Sacrament.

The other, being the *Sacramentall*

* Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt, ut & nos in Christo & Christus in nobis sit. *Hil. l. 8. de Trin.* Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, *B. Agnetis* dictum apud *Ambr.*

union,

union, is not a *Physicall* or *Locall*, but a *spirituall* coujunction of the earthly signes, which are Bread and Wine, with the Heavenly Graces, which are the *Body* and *Blood* of *Christ* in the act of receiving: as if by a *mutuall relation* they were but *one* and the *same thing*. Hence it is, that in the same * instant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*: he eateth also with the mouth of his Faith, the very *Body* and *Bloud of Christ*. Not that [a] Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts up his minde unto Christ; not by any *locall mutation*, but by a *devout affection*: so that in the holy [b] *contemplation of Faith*, hee is at that *present with Christ*, *and Christ with him*. And thus beleeving & meditating how Christ his body was crucified, & his precious blood shed for the remission of his sinnes, and the reconciliation of his Soule unto God: his Soule is hereby *more effectually* fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must be therefore of necessity

* Corpus non adest cum pane. ἐμᾶ, *id est*, simul loco, sed ἅμα, *id est*, simul tempore.

a Quia cœna cœlestis fit actio, minime absurdum est Christum in cœlo manentem à nobis recipi, *Calv. in* 1 *Cor.* 11. 25.

b Fide mitte in cœlum, & eum in terris tanquã præsentem tenuisti, *Aug. Epist.* 3. *ad Volus.* Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse ibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi. *Calv. ibid.*

in the

in the Sacrament, both the outward signes to be *visibly* seene with *the eyes of the body*, and the body and Blood of Christ to bee *spiritually discerned* with the *Eye of Faith*. But the forme how the Holy Ghost makes the bodie of *Christ*, being *absent* from us in place, to be *present* with us by our union, *S. Paul* tearmes a *great Mystery*; such as our understanding cannot worthily comprehend. The Sacramentall Bread & Wine therefore are not *bare signifying signes*, but such as wherewith Christ doth indeed *exhibite* and *give* to every *worthy Receiver*, not * onely his *Divine vertue* and *efficacy*, but also his very *Body* and *Blood*, as verily as he gave to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*; or *Health* to the diseased, by the *Word of his mouth, or touch of his hand or garment*. And the *apprehension* by *Faith* is more forcible, then the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point: this holy Sacrament is that *blessed Bread*, which beeing eaten, opened the eyes of the a *Emaunites*, that they knew *Christ*. This is that *Lordly Cuppe*, by which b *wee are all made to drinke into one spirit*: This is that *Rocke flowing with* c *Honey*, that reviveth the fain-

Ephes. 5 23.

* Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinuemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. *Calvin. ibid.* a *Luke* 24, 30, 31. b 1 *Cor.* 12, 13. c 1 *Sam.* 14. 27.

ting

ting ſpirits of every true *Ionathan*, that taſtes it with the *mouth of Faith*: This is that [a] *Barley loafe*, which *tumbling from above*, ſtrikes downe the Tents of the *Madianites* of infernall darkeneſſe. *Elias* Angelicall [b] *Cake & water* preſerved him forty dayes in *Horeb*, and [c] *Manna* (*Angels food*) fed the *Iſraelites* fortie yeeres in the *Wilderneſſe*. but this is that [d] true *Bread of life*, and heavenly *Manna*, which if we will duely eate, will nourish our Soules for ever unto life [e] *eternal*. How should then our ſoules make unto *Chriſt that requeſt* from a *ſpirituall* deſire, which the *Capernaites* did from a *Carnall* motion? [f] *Lord, evermore give us this bread.*

a *Iudg.* 7, 13.
b *Kin.* 18,6,7
c *Pſ.* 78 24.25. *Numb.* 16,35.
d *Ioh.* 6,32, 35,49, 50.
e *Ioh.* 6 51,58.
f *Ioh.* 6 35.

The fift End of the Lords Supper.

5. *To be an aſſured pledge unto us of our Reſurrection.* The Reſurrection of a Chriſtian is two-fold: firſt, the [g] *ſpirituall* Reſurrection of our *ſoules*, [i] in this life, from the death of *ſin*, called the *firſt Reſurrection*: becauſe that by the *trumpet-voyce* of Chriſt, in the preaching of the Goſpell, we are raiſed from the *death of ſinne*, to the *life of grace*: [h] *Bleſſed and holy is he* (ſaith *S. Iohn*) *who hath part in the firſt Reſurrection: for on ſuch the ſecond death hath no power.* The *Lords Supper* * is both a *meane and a pledge* unto us of this ſpirituall and firſt Reſurrection. [i] *He that eateth me, even he ſhall live by mee.* And then

g *Ioh.* 5 2. *Rom.* 6 4.5,12
h *Apo.* 20,6.
* Hinc apud priſcos Sacramentum baptiſmi appellabatur, *Salus.* Sacramentum vero Dominici corporis, *Vita Aug. l.* 1. de peccatorum meritis c. 14.
i *Ioh.* 6 57.

are we *fit Guests to* [a]*sit at the Table with Christ*, when *like Lazarus* we are raised from the *death* of sin, to *newnesse* of life. [a] 1 Joh. 17, 2.

The truth of this first resurrection will appeare by the motion wherewith they are internally mooved: for if, when thou art mooved to the duties of Religion, and Practice of Piety, thy heart answereth with *Samuel, Here I am; speake, Lord, for thy servant heareth.* And with *David, O God, my heart is ready.* And with *Paul, Lord, what wilt thou have mee to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection:* but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must bee drawne, as it were against thy will, to doe the workes of Piety, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking. 1 Sam. 3, 10. Psalm. 108, 1. Acts 9, 9. Apoc. 3, 1.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him up at the last day.* For his Sacrament

[a] signi-

[a] signifieth and sealeth unto us, that *Christ died* and *rose againe* for us, and that his [b] flesh *quickneth* & *nourisheth* us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our *Head* is risen; all the *members* of the bodie shall likewise surely rise againe. For how cā those bodies, which (being the *weapons of Righteousnesse*; Rom. 16, 13; *Temples of the Holy Ghost*, 1 Cor. 6, 19, & *members of Christ*) have beene * *fed* and *nourished* with the *Body* and *Blood* of the *Lord of Life*, but bee raised up againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleepe in the *Lord*. And their *buriall places* are tearmed the [c] *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is *Iudge*, bringing them as Malefactours out of the Gaole, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs resurrection*, and of the Communion which

a *Iohn 6, 44.*

b Hinc panis & vinum à veteribus nominantur symbola resurrectionis. *Con. Nica. Iohn 6, 51.* Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivificat: *Cyr. in Ioh. 10 13.* Et quia est propriacaro verbi cuncta vivificantis, *Synod. Ephes.* ad *Reginas.* Vivificat: 1. Ratione meriti - obedientiæ, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, *Iohn 6, 53.* 1. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. * Quo modo negant caruem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? *Iren. lib. 4. c. 34. c Isay 26, 19, 20.*

they

they have with him, as with their *Head*. And his resurrection is the [a] cause and *assurance of ours*. The * *Resurrection* of Christ, is a Christians particular faith: and [b] *Resurrection* of the *dead*, is the *Child of Gods* chiefest *confidence*. Therefore Christians, in the Primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

The sixt End of the Lords Supper.

6. *To seale unto us the assurance of everlasting life.* Oh, what more wished or loved, then *life!* or what doe all men naturally more, either [c] feare or abhorre then *death*! Yet is this *first death nothing*, if it bee compared with the second *death*; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this *blessed Sacrament*. For our Saviour assureth us, [d] *That if any man eate of this Bread, he shall live for ever: & the Bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam æternam*, I beleeve the life everlasting: but also, *Edo vitam*

a Christi resurrectio in qua nostra initiatur, communis resurrectionis, fidejussor est, *Theod.*

* Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum, *Aug. l. 10. con. Faust. cap. 19.*

b Tota fiducia Christianorum est resurrectio mortuorum, *Tert. l. 5 de resurrect. Carn.*

c Omnium terribilium terribilissimum mors, *Aristot.*

d *John* 6, 51.

aternam, I eate life everlasting. And indeed this is the *true Tree of Life*, which God hath planted in the midst of the *Paradise of the Church*: And whereof hee hath promised *to give every one that overcommeth, to eate*. And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise* of *Eden*; for *that* had his roote in the *earth*, this from *Heaven: that* gave but life to the *Body*, *this* to the *Soule*; *that* did but preserve the life of the *living*, *this* restoreth life to the *dead*. The *leaves of this tree, heal the Nations* of beleevers, and it yeelds *every Moneth a new manner of fruit* which nourisheth them to life everlasting. Oh, blessed are they who often eate of this Sacrament! at least *once every moneth* taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlasting.

Apoc. 2.7.

Apoc. 22,6.

Milites Sacramento erant jurati & obstricti ad præstandũ soli imperatori fidelitatem & obedientiam.

Of the seventh End of the Lords Supper.

7. To bind all Christians, as it were; by an *oath of fidelity*, to serve the one onely true God: and to admit no other *propitiatory Sacrifice for sinne*, but that *one reall Sacrifice* which by his death Christ *once suffered*, & by which hee finished the *sacrifice of the Law*, and effected *eternall Redemption*, and *Righteousnesse* for all beleevers. And

so to remaine for ever a publike *marke of profession*, to distinguish Christians from all Sects and false Religion. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was *borne* of the *Virgin Mary*: but one that is made of a *Wafer Cake*: and that the offering up of this *Breaden god* is thrust upon the *Church*, as *propitiatory Sacrifice for the quicke and the dead*: all true Christians, upon the danger of *wilfull perjury*, before the *Lord Chiefe Iustice* of Heaven & Earth, are to detest the *Masse*, as the Idoll of indignation, which is most derogatory to the all-sufficient World-saving merits of *Christs death and passion*. For by receiving the Sacrament of the *Lords Supper*, wee all sweare, that all *all Sacrifices* are ended by our Lords death: and that his *Body* and *Blood* once crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his owne *unworthinesse*, by examining his life, according to the Tenne *Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandements: remem-

Deut. 27. 26. Gal. 3. 10.

bring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God* containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Barre to receive his sentence, bowing thy *knees* to the earth, smiting thy *brest* with thy *fists*, & bedewing thy *cheekes* with thy *teares*, confesse thy sinnes, and humbly aske him mercy and forgiveneſse, in these or the like words:

An humble confession of sinnes, to be made unto God, before the receiving of the Holy Communion.

Luke 15. The 1 Commandement. Deut. 6. 5. Matth. 22. 37, 38. Levit. 19. 14. Psal. 22. 5, 6. Psal. 38. 3.

O God and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto mee, and the wickednesse which I have *committed against heaven and against thee*, I am ashamed of my selfe, and confusion seemes to cover my face as a vaile: for which of thy *Commandements* have I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: For the love of my heart hath not so entirely cleaved unto thy Majesty, as

vaine and *earthly* things: I have not feared thy *Iudgements*, to deterre mee from sinnes, nor *trusted* to thy *Promises*, to keepe mee from doubting of *my temporall*, or from *despairing* of mine *eternall* state. I have [a] made the Rule of thy divine worship to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Saviour* in a *painted picture* of *mans device*, rather then to behold him [b] crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I * should never use thy *Name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *zeale*: I have blasphemously abused thy holy name, to *rash* and *customary* oathes: yea, I have used oathes by thy *sacred* name [c], and false covers of my filthy sinnes. And I have bin present at thy service oft-times more for *ceremony*, then *conscience*, and to *please* men more then to please thee, my gracious *God*.

Where I should sanctifie [d] thy *Sabbath Day*, by being present at the *publike exercises* of the *Church*, and by meditating *privately* on the *Word* and *Workes* of God, & by *vising* the sicke and relieving of my poore [e] *brethren*: alas, I have thought those holy Exercises a *burden*, because they hindred my *vains sports*: yea, I have spent many

a The 2 Commandement, *Deut.* 12,32. *Matth.* 15,9.
b *Gal.* 3,4.
* The 3 Commandement. *Phil.* 2, 10. *Eccles.* 4 17. 1 *King.* 19,10. *Ier.* 5,2
c *Here confesse thy rash & false swearing.*
d The 4 Commandement. *Acts* 20,7.
e 1 *Cor.* 16,2. *Here confesse thy travelling on the Sabbath, & the leaving the holy exercise, to goe to sporting or feasting.*

of thy Sabbaths in mine owne *prophane pleasures*, without being prese at any part of thy *divine worship*.

The 5 Commandement.

Where I should have given all due reverence to my *Naturall, Ecclesiastical & Politicke* Parents, I have not shewed that measure of dutie and affection to my Parents, which their *care* and *kindnesse* hath deserved. I have not had thy *Ministers* in such *singular love for their workes sake*, as I ought, but have *taunted* at their *zeale*, and *hated* them, because they reprooved me *justly*: And I have carried my self contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance*, that I should be obedient unto them *,

1 *The* 5 13. *Gal.* 4, 15.

* *Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.*

Where I should be a *slow* to *wrath*, and b *ready to forgive offences*, and not suffere the *Sun to goe downe upon my wrath*, *but to doe good for evill*, *loving my very enemies for thy sake*: I, alas, for *one sorry word*, have burst out into open *rage*, and harbouring thoughts of mischiefe in my heart, I have preferred to *feede on mine owne malice*, rather then to *eate* of thy *holy Suppert*.

The 6 Commandement.

a *Prov.* 19. 11.

b *Ephes.* 4, 31. *Mark.* 5 44.

† *Here confesse thy hastinesse & fury, & if thou haste beene any way the cause of any mans death unjustly, or cruelly.*

Where c I should keepe my *mind from all filthy lusts*, and my *body* from all *uncleanneſse*: O LORD, I have

c The 7 Commandement. 1 *Thes.* 4, 3, &c. *Rom.* 6, 13. *Here confesse unto God thy secret pollutions, fornication or adultery, if Satan hath so farre prevailed over thee.*

defiled

defiled both, and made my heart a *stage* of all impure thoughts, and my *minde* a verye *Stye* of the uncleane spirit. Yea, the *remedy* which thou Lord) hast ordained for *incontinency*, could not *containe* mee withiu the bounds of *Chastity*: for by doating on *Beauty*, whose grounds is but *dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

a Where I should have lived in *uprightnesse*, giving every man his due; being contented with mine owne estate, and living conscionably in my *lawfull calling*, should be ready (according to mine ability) to lend & give unto the poore: Oh Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect *dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians: yea, I have received, and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my doore, & *hungry*, *cold* and *naked*, to goe away succourlesse, as hee came: and when the leanesse of his *cheeks* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion* c.

d Where I should have made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and

a The 8 Commandement. b *Ephes.* 4, 28. *Luke* 6, 34, 35. *Lev.* 15 35.

c *Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.*

d The 9 Commandement. *Zach.* 8, 16. *Matth.* 10, 16. 1 *Cor.* 13, 7. *Matt.* 18, 19.

Psalm. 50,20. a Psal. 15.3. b Heere confesse, if thou hast belyed or slandered thy neighbour or not spoken the truth, to cleave his innocency, when thou wast called thereto. Tit. 1, 12.

shonld have defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I have belyed and *slandered* my fellow-brother, and as soone as I *heard* an ill report, I made my *tongue* the *instrument* of the Divell, to blazon that abroad unto others, before I knew the truth of it my selfe. I was so farre from a speaking a good *word*, in defence of his *good name*; that it tickled my heart in secret to heare one, that I envied to bee taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made *jests* of *officious*, and *advantage* of *pernicious* lyes: heerin shewing my selfe a right *Cretian*, rather then an upright *Christian* b.

The 10 Commandement. Heb. 13 5. 1 Tim. 6, 6. Phil. 4, 11, 12.

And lastly (O Lord) where I should have rested fully *contented* with that *portion* which thy Majesty thought meetest to bestow upon mee in this *pilgrimage*: & rejoyce in *anothers* good as in mine *owne*: alas, my life hath beene nothing else but a *greedy lusting* after this neighbours *house*, and that neighbours *Land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*; coveting rather those things which thou hast bestowed on *another*, rather then beeing thankefull for that which thou hast given unto *my selfe*. Thus I, O LORD, who am a *carnall sinner*,

ner, and *sold under sinne*, have transgressed all thy holy and spirituall Commaundements, from the *first* to the *last*, from the *greatest* unto the *least*; and heere I stand guilty before thy Iudgement seat, of all the breaches of all thy Lawes, and therefore lyable to thy *Curse*, and all the miseries that *Iustice* can powre forth upon so cursed a creature. And whither shall I goe for deliverance from this misery? *Angels* blush at my rebellion, & will not helpe me: *Men* are guilty of the like *transgression*, and cannot keepe themselves. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*? No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *reignes* to pardon *abounding* sinnes, and out of the depth of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions, yet will I, like* Iob, *put my trust in thee.* Though thou shouldest drowne me in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Bodie* of the *Whale*: yet from thence would I cry unto thee.

Heb. 4.

Psalm. 130, 1. *Iob* 13, 15.

Ionas 2, 2.

O GOD the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, have mercie upon me a miserable sinner. And seeing the goodnesse of thine owne nature first mooved thee to send thine *onely begotten Sonne* to dye for my sinnes, that by his death I might bee reconciled to thy Majesty: O reject not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serve, and *please* thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poore servant, who am (like *Peter*) ready to *sinke* in the Sea of my sinnes and misery. Wash away the multitude of my sins, with the *merits* of that *blood*, which I beleeve that thou hast so abundantly shed for penitent sinner.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy Death and Passion, all my sinnes are so freely & fully remitted and forgiven, that the curses and judgements, which my sinnes have deserved, may never have power either co *confound* mee in this life, or to *condemne* mee in the world which is to come: for my stedfast

faith

faith is, that *thou hast dyed for my sinnes, and risen againe for my justification.* This I beleeve, O Lord, *helpe mine unbeliefe.* Worke in mee likewise. I beseech thee, an *unfained* Repentance, that I may heartily *bewaile* my former sinnes, and *loath* them, and serve thee henceforth in *newnes* of life, and greater measure of holy *devotion.* And let my soule never forget the infinite love of so sweet a *Saviour*, that hath laid downe his life to redeeme so vile a *sinner.* And grant, Lord, that having received these seales and pledges of my *Communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by faith in thee, that I may carefully walke all the dayes of my life in *godlinesse* and *Piety* towards thee, and in Christian *Love* & *Charity* towards all my Neighbours, that living in thy feare, I may dye in thy *favour*, and after *death* bee made partaker of *eternall life*, through *Iesus Christ* my Lord and onely Saviour. *Amen.* Rom. 5 ult.

3. *Of the meanes whereby thou maist become a worthy Receiver.*

THese *Meanes* are duties of two sorts: the former, respecting God; the latter our *Neighbour*. Those which respect GOD, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *unfained Repentance*.

That

That which respecteth our *Neighbour*, is but *one*, *sincere Charitie*.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb.6, 1,2. Ioh,17, 3. 1 Tim. 2,4. 1 Cor. 12,29. 2 Cor. 12,5.

Sound Knowledg, is a *sanctified understanding of the first Principles of Religion*. As first, *of the Trinitie of Persons in the Vnitie of the God-head*. Secondly, *of the Creation of Man, and his Fall*. Thirdly, *of the Curse and misery due to sin*, Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacrament, sealing the same unto us*. For, as an *house* cannot bee built, unlesse the *foundation* bee first laid, no more can *Religion* stand, unlesse it be first grounded upon the *certain knowledge of* Gods Word. Secondly, if wee know not Gods will, wee can neither *beleeve* nor doe the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in *divine* and *spirituall* matters. And yet in *temporall things* a man may doe much more by *the light of nature*: But in *religious mysteries*, the more wee relye upon *naturall reason*, the further we are from comprehending *spirituall truth*. Which discovers the *fearefull* estate of those who *receive* without *knowledge*, and the *more fearefull* estate of those *Pastors*, who *minister* unto them without *Catechizing*.

1 Cor.2 14. Rom,8 7.

2. *Of sincere Faith, required to make a worthie Communicant.*

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Divels* and *Reprobates* have in an excellent measure, & doe beleeve it, and *tremble*) but *A true perswasion as of all those things, what soever the Lord hath revealed in his Word: so also a particular application unto a mans owne Soule, of all the promises of mercy, which God hath made in Christ to all beleeving sinners.* And consequently, that *Christ and all his merits do belong unto him as well as to any other.* For first: if we have not the righteousnesse of *Faith*, the Sacrament *seales nothing* unto us, and *every man in the Lords Supper receiveth so much as he beleeveth.* Secondly, because that without Faith we communicating on *Earth*, cannot apprehend Christ in *Heaven*: For as hee *dwelleth in us by Faith*, so by *faith* wee must likewise *eate him.* Thirdly, because that without *faith* wee cannot be perswaded in our consciences that our receiving is *acceptable* unto God.

Lam. 3, 19. *Heb.* 4, 2. *Rom.* 4 12. *Eph.* 3, 17. *Heb.* 11 6. *Rom.* 14, 23. *Isa.* 55, 7. *Ezec.* 33 11. *Acts* 16, 25, and 3. 19. *Luk.* 1, 74, 75.

3. *Of unfained repentance, requisite for a true Communicant.*

True Repentance is a holy change of the minde, when upon the feeling sight of Gods mercie, and of a mans owne misery, he turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousnes

all

all the rest of his dayes. For as hee that is glutted with *meate*, is not apt to eate *Bread*: so hee that is suffed with sinnes, is not fit to receive Christ. And a *conscience* defiled with willfull filthinesse, makes the use of all *holy things unholy* unto us. Our sacrificed spotlesse Passeover cannot bee eaten with the sowre leaven of malice and wickednesse, saith *Paul* 2 *Cor.* 5, 8. Neither can the old bottles of our corrupt & impure consciences retaine the new wine of Christs precious blood, as our Saviour saith *Marke* 2, 22. Wee must therefore truely repent, if wee will be worthy partakers.

Heb. 2, 3, 14. *Tit.* 1, 15.

1. *The dutie to be performed in respect of our* Neighbour, *is* Charitie.

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words, and deedes, as oft as wee meet, and occasion is offered. For first, without *love* to our neighbour, *no sacrifice is acceptable* unto God. Secondly, because one chiefe end, wherefore the *Lords Supper* was ordained, is, to *confirme* Christians love one towards another. Thirdly, no man can assure himselfe that his *owne sins* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus farre of the *first sort* of duties which we are to performe be-

Matt. 5 23, 24.

Ioh. 13 14, 34, 35.

Mat. 6, 12, 14, 15, & 18, 35.

fore

fore wee come to the Lords Table, called *Preparation*.

2. *Of the second sort of duties, which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spirituall *Meditation*, consists in divers points. First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy selfe how thou art invited by *Christ*, to bee a Guest at his *holy Table*, and how lovingly hee inviteth thee: *Hoe, every one that thirsteth, come yee to the waters of live, &c. Come, buy wine and milke, without mony and without price: eat ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eate ye; this is my body, which was broken for you: drinke ye all of this; for this is my blood, which was shed for the remission of your sinnes,* What greater *honour* can be vouchsafed; than to bee admitted to sit at the Lords owne Table? What *better fare* can bee afforded, than to feede of the Lords owne body & Blood? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, *that hee should feede with him at his owne Table in Ierusalem*; how much greater favour ought wee to account

Matth. 22. 1 Pet. 1 Isa. 55 1, 2. Matth. 26, 26, 27, 28, &c. 2 Sam. 19, 33.

it,

it, when *Christ doth endeed feede us in the Church at his owne Table, and that with his owne most holy Bodie and Blood?*

Gen. 22 5. 2. As *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his Sonne, left his servants beneath in the valley: so when thou commest to the spirituall Sacrifice of the *Lords Supper*, lay aside all *earthly thoughts & cogitations*: that thou mayest wholly contemplate of Christ, and offer up thy *Soule* unto him, who sacrificed both his *Soule* and *Body* for thee.

3. Meditate with thy selfe, how precious and venerable is the *Bodie* and *Blood* of the *Sonne of God*, who is the *Ruler* of heaven and earth: the Lord, at whose becke the *Angels* tremble, and by whom both the quicke & dead shall be judged at the last day, and thou among the rest. And how that it is hee, who having bin *crucified* for thy sinnes, offereth now to be received by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a *Guest*: how ill deserving to taste of such sacred food, having beene *conceived* in *filthinesse*, & *walloving* ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Divell: adoring Christ with an *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and crucifying him

Haile King.

anew

new with thy graceleſſe actions.

Fourthly, ponder then, with what face dareſt thou offer to touch *ſo holy* a body with ſuch defiled hands? Or to drinke ſuch preciousBlood with ſo *fowle* and *lying* mouth, or to lodge ſo bleſſed a Gueſt in ſo uncleane a ſtable? For if the *Bethshemites* were ſlaine for but looking *irreverently*, into the *Arke of the olde Teſtament*, what judgement mayeſt thou juſtly expect, who with ſuch *impure* eyes & heart, art come to ſee and receive the *Arke* of the *New Teſtament*, in which *dwelleth all the fulneſſe of the God-head bodily*? Col. 2, 39.

If *Vzza* for but touching (though not without *zeale*) the *Arke* of the Covenant, was *ſtricken* with *ſudden death*, what *ſtroake* of *Divine judgement* mayeſt thou not feare, that ſo rudely, with *uncleane* hands; doeſt preſume to handle the *Arke* of the *eternall Teſtament*, *wherein are hid all the Treaſure of Wiſdome and Knowledge*? 2 Sam. 6, 7.

If *Iohn Baptiſt* (the holieſt Man that was borne of a Woman) thought himſelfe *unworthy* to beare his ſhooes, O Lord, how unworthy is ſuch a *profane wretch*, as thou art, to eate *his holy flesh*, and to drinke his *precious blood*. Matth. 3, 11.

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glympſe* of *Chriſts almighty power*, thought himſelfe *unworthy* to *ſtand* in the *ſame boate* with him; how

unworthie art thou to *ſit* with Chriſt at the *ſame Table*, where thou mayeſt behold the *infiniteneſſe* of his *Grace* & *Mercie* diſplayed?

Matt. 8 8. If the *Centurion* thought that the *rooſe of his houſe* was not worthie to harbour ſo divine a Gueſt, what roome can there bee fit under thy *ribbes*, for *Chriſts holineſſe* to dwell in?

If the *Blood-iſſued* ſicke Woman feared to touch the *Hemme of his Garment*; how shouldeſt thou tremble to eate his *flesh*, and to drinke his *All-healing-blood*?

Yet if thou commeſt humbly, in *Faith*, *Repentance*, and *Charitie*, abhorring thy ſinnes paſt, and purpoſing unfainedly to amend thy life henceforth, let not thy former ſinnes affright thee; for they ſhall never bee laid unto thy charge: and this Sacrament ſhall ſeale unto thy ſoule, that all thy ſinnes and the *Iudgements* due unto them, are fully *pardoned*, and cleane washed away by the *blood* of Chriſt. For, this Sacrament was not ordained for them who are *perfect*: but to helpe *penitent* ſinners unto *perfection*. Chriſt came, *not to call the righteous, but ſinners to Repentance*. And hee ſaith, *that the whole neede not the Phyſician, but they that are ſicke*. *Thoſe* hath Chriſt *called*, and when they *came*, *them* hath hee ever *helped*. Witneſſe the whole Goſpell, which teſtifieth,

Matt. 9 12, 13. Matth. 11, 28.

that

that not one Sinner, who came to *Christ* for mercy, went ever away without his errand. *Bathe* thou likewise thy *ſicke Soule* in this *Fountaine of Chriſts blood*: and doubtleſſe, according to his promiſe, *Zachar.* 13, 1, thou shalt be healed of all thy *ſinnes*, and *uncleanneſſe*. Not *ſinners* therefore but they who are unwilling to repent of their ſinnes, are debarred from this Sacrament.

Fiftly, meditate: that Chriſt left this Sacrament unto us, as the chiefe *Token* and *Pledge of* his *Love*: not when wee would have made him a King, *Iohn* 6, 15. (which might have ſeemed a requitall of kindnes) but when *Iudas* and the High Prieſts were conſpiring his *Death*, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely the *poore man loved his sheepe* that was killed by the *rich man: he gave her* (ſaith he) *to eate of his owne morſels, and of his owne cup to drink*, 2 *Sam.* 1, 2, 3. And muſt not then the *love* of *Chriſt* to his *Church* be unſpeakeable, when hee gives her his owne *flesh* to *eate*, and his *owne blood to drinke*, for her ſpirituall and eternall nourishment? If then there bee any love in thine heart, take the *Cuppe of Salvation* into thy hand, and pledge his *love* with *love* againe, *Pſalm.* 116, 11.

Sixtly, when the Miniſter beginneth

the holy consecration of the Sacr
ment, then lay aside all praying, re
ding, and all other cogitations wha
soever: and settle thy meditations
nely upon those holy *actions* and *rite*
which according to *Christs institut*
are used in and about the holy Sacr
ments: For it hath pleased God (co
sidering our weakenesse) to appoy
those Rites as meanes, the better
lift up our mindes to the serio
contemplation of his *heavenly Grace*.

When therefore thou seest the M
nister *putting apart Bread* and *Wine* o
the *Lords Table*; and *consecrating* the
by *Prayers*, and the rehearsall of *Chri*
institution, to bee a holy *Sacrament*
the blessed *Bodie* and *Blood* of *Chri*
then *meditate*, how God the Father,
his *meere love* to mankinde, set *apa*
and *sealed* his *onely begotten Sonne*, t
bee the *All-sufficient meanes*, & *one*
Mediatour, to *redeeme us* from *sinne*,
to *reconcile* us to his *grace*, and to *bri*
us to his *glory*.

When thou seest the Minister *break*
the *Bread*, being blessed, thou mu
meditate, that *Iesus Christ* the eternal
Sonne of God was put to death, an
his blessed *Soule* and *Bodie* (with th
sence of Gods anger) broken asunde
for thy sinnes, as verily as thou no
seest the holy Sacrament to bee bro
ken before thine eyes: and withal
call to minde the hainousnesse of th

sinnes

sinnes, and the greatnesse of Gods hatred against the same; seeing *Gods Justice* could not bee satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the table to see his Guests*; and looketh upon thee whether thou hast on thee thy *Wedding garment*. Thinke also, that all the holy [a] *Angels*, that attend upon the Elect in the Church, and [b] doe *desire to behold the celebration of those holy Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

A sweete Soliloquie to be said betwixt the consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to containe thee, how much more unable is the soule of such a sinfull caitife as I am to receive thee!

But seeing it is thy blessed pleasure, to come thus to *suppe* with mee, and to *dwell* in mee. I cannot for joy but burst out, and say, *What is man,*

* *Matt. 22, 11. This wedding Garment is righteousnesse & true holinesse. Apoc. 29, 8. Ephes. 4 24.*

a *1 Cor. 11, 10. Ephes. 3 ult.*

b *1 Pet. 1, 12.*

1 King. 8, 27.

Apoc. 3, 20. Iob. 14 23.

that thou art so mindfull of him, and the sonne of man, that thou so regardest him? What favour soever thou vouchsafest mee in the *abundance* of thy *Grace*, I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am, in a word, a carnall Creature, whose very Soule is *sould under sinne*: a wretched man, compassed about with a *bodie of death*, Yet Lord, seeing thou *calleſt* here I come; and seeing thou calleſt *sinners*, I have thrust my selfe in among the rest; and seeing thou calleſt *all* with their *heavieſt loads*, I see no reason why I should stay behind. O Lord, I am *sicke*, and whither should I goe, but unto thee the *Physician* of my Soule? Thou hast cured *many*, but never diddest thou meete with a more miserable Patient: for I am more *leprous* then *Gehazi*, more *uncleane* then *Magdalene*, more blinde in Soule, than *Bartimeus* was in Bodie; for I have lived all this while, and never seene the *true light* of thy Word: My *soule* runnes with a greater *fluxe of sinne*: than was the *Hemoriſſe issue of blood*. *Mephibosheth* was not more *lame* to *goe*, than my Soule is to *walke* after thee in love. *Ieroboams Arme* was not more *withered* to strike the Prophet, than my *hand* is *maymed* to releeve the poore. Cure *mee*, O Lord, and thou shalt doe as great a worke as in curing *them all*. And

Rom. 7 14. *Ver.* 24 *Matth.* 9, 13.

Matth. 11, 28.

though

though I have *all* their *sinnes* and *sores*, yet Lord, so *abundant* is thy *grace*, so *great* is thy *Skill*, *that if thou wilt*, thou canst with a *word*, forgive the *one*, & heale the *other*: And why should I doubt of thy good *will*, when to save mee, will cost the now but one *loving smile*; who diddest shew thy selfe so willingly to redeeme mee, though it should cost thee *all thy heart blood*: and now offerest so graciously unto mee the assured pledge of my Redemption by thy *blood? Who am I, O Lord God?* and what is my merit, that thou hast bought mee with so *deare a price?* It is meerely thy *mercy*: *& I, O Lord, am not worthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercie*, that ever thou didst bestow upon those *Sonnes of men* whom thou lovest. How might I, in respect of mine *owne unworthinesse*, cry out for feare at the sight of thy *holy Sacrament*, as the *Philistins* did, when they saw the Arke of God come into the assembly? *Woe now unto mee a sinner*; but that thy *Angel* doth comfort mee, as he did the woman: *Feare thou not, for I know that thou seekest Iesus which was crucified.* It is thus indeed that my soule seeketh after. And heere thou offered thy selfe unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe

2 Sam. 7, 11.

Gen. 32, 10.

1 Sam. 5, 7.

Matth. 28, 5.

Luk. 2, 43. 44. so much *honoured*, at thy presence in the *wombe* of thy *blessed Mother*, that the *Babe sprang in her belly for joy*; how should my *Soule* leape within me for joy, now that thou commest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit me! Indeede, Lord, I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come under my roofe*: and that if thou *didst but speake the word onely, my soule should be saved*: yee seeing it hath pleased the riches of thy *grace*, for the better strengthning of my *weakenesse*, to seale thy mercy unto mee, by thy *visible signe*, as well as by thy *visible Word*: in all thankefull humilitie my Soule speakes unto thee with the blessed Virgin: *Behold, the handmaid of the Lord, be it unto mee according to thy word. Knock* thou, Lord, by thy *Word* and *Sacraments*, at the doore of my Heart, and I will, like the *Publican*, with both my fists knocke at my *brest*, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus*, to acknowledge, that *this day salvation is come into mine house*. And cast out of me

Matth. 8, 8.

Luk. 1, 31. Apoc. 3. 20. Luk. 18 23.

Luc. 19 9.

what-

whatsoever shall bee offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest *live* in me, *speake* in me, *walke* in me, and so to *governe* mee by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding. *Amen*.

When the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it unto thee, bids thee. *Take eate, &c.* then meditate that *Christ himselfe* commeth unto thee, & both *offereth*, and *giveth* indeed unto thy faith, *his very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy Soule unto *eternall* life: as surely as the Minister offereth and giveth the outward signes that feede thy body unto this *temporall life*. The *bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord*, is given by *Christ himselfe*.

When thou takest the bread at the Ministers hand to eate it, then *rowse up* thy soule to *apprehend Christ by Faith*: and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly

Sacramentū requirit sacramentem

with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou eateſt the Bread, imagine that thou ſeeſt Chriſt *hanging upon the Croſſe, and by* his unſpeakeable torments, fully ſatisfying Gods Iuſtice for thy ſinnes; and ſtrive to be as verily partaker of the *ſpirituall Grace*, as of the *Elementall ſignes*. For the *Truth* is not abſent from the *ſignes*; neither doth *Chriſt* deceive, when hee ſaith, *This is my body*: but hee *giveth himſelfe* indeed to every ſoule that *ſpiritually* receives him *by faith*. For as ours is the *ſame ſupper* which Chriſt adminiſtred: ſo is the ſame *Chriſt* verily preſent at his owne Supper: not by any *Papall* * *tranſubſtantiation*, but by a *ſacramental participation*, wherby he doth truly feed the faithfull unto eternall life: not by *comming downe* out of heaven unto *thee*, but by *liſthing* thee up from the earth unto *him*. According to the old ſaying; *Surſum corda*, Liſt

* *Chriſt calls it his body, not the ſigne of his body becauſe this Sacrament was inſtituted not only to ſignifie, but alſo to communicate the ſpirituall graces that they repreſent, and by the ſignes, to draw our mindes to the graces ſignified. So*

Euthymius in *Matth.* 19. Non dixit dominus. Hæc ſunt ſigna corporis mei, ſed, Hoc eſt corpus meum. Oportet ergo, non ad naturam eorum, quæ propoſita ſunt, aſpicere, ſed ad ipſorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi eſtis, & bibituri illum ſanguinem quem fuſuri ſunt, qui me crucifigunt. Sacramentum aliquid vobis commendat, ſpiritualiter intellectum vivificabit vos. Auguſt. in Pſalm. 98. *ſpeaking in the perſon of Chriſt. The Diſciples did not eate Chriſt corporally and ſubſtantially in the firſt Inſtitution; no more doe we in the reiteration of the ſame Supper.*

up

up your hearts: And, *where the carkeis is, thither will the Eagles resort*, Matth.24,28.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember, that the *Blood of Iesus Christ* was *as verily separated* from his body upon the Crosse, *for the remission* of thy sinnes: And that this is the *seale of the new Covenant*, which God hath made, to *forgive all the sinnes of all penitent sinners that beleeve in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christs blood contained in his veynes*; but as it was *shed* out of his body upon the Crosse for the *remission of the sinnes* of all that beleeve in him. *Matth. 26,28.*

As thou drinkest the Wine, and powrest it out of the *Cup* into thy *Stomacke*; meditate and beleeve, that by the merits of that Blood, which Christ shed upon the Crosse, all thy sinnes are as *verily forgiven*, as thou hast now *drunke* this Sacramentall Wine, and hast it in thy stomacke. And in the *instant* of drinking, settle thy Meditation upon Christ, as hee hanged upon the Crosse; as if, like *Mary* and *Iohn*, thou diddest see him *nailed*, and his *blood running downe his blessed side*, out of that *gastly wound*, which the *Speare* made in his *innocent heart*; wishing thy *mouth* clozed to his *side*, that thou mightest receive that

precious blood, before it fell to the *dust of the earth*: And yet the *actuall drinking* that *reall blood* with thy mouth, would bee nothing so * *effectuall*, as this *Sacramentall drinking* of that blood spiritually by *Faith*. For one of the *Soldiers* might have drunke that, and beene ſtill a *Reprobate*, but whoſoever drinketh it *ſpiritually by Faith*, in the Sacrament, ſhall *ſurely* have the *Remiſſion* of his ſinnes, and *Life* everlaſting.

As thou feeleſt the Sacramentall Wine which thou haſt drunke, *Warming* thy colde ſtomacke; So endeavour to feele the *Holy Ghoſt cherishing* thy Soule in the joyfull aſſurance of the forgiveneſſe of all thy ſinnes, by the merits of the blood of *Chriſt*. And to this end, God giveth every faithfull ſoule, together with the *Sacramentall blood*, the *Holy Ghoſt to drinke*. a *We are all made to drinke into one Spirit*. And ſo lift up thy minde from the contemplation of Chriſt, as he was crucified upon the Croſſe, to conſider how hee now b *ſits in glory at the right hand of his Father*, making *interceſſion* for thee, by preſenting to his Father the *unvaluable merits* of his death, which he *once* ſuffered for thee, to appeaſe his Iuſtice for the ſinnes which thou doſt *daily* commit againſt *him*.

After thou haſt eaten and drunke both the Bread and Wine, labour that

* *If remiſſion of ſins & eternall life had bin appropriated to the drinking of the reall blood, doubtleſſe* Iohn *and* Mary *would have made meanes to have drunke it: But* Iohn *aſcribes the vertue to believing that it was ſhed.*

a 1 *Cor.* 12, 13.

b *Rom.* 8. 34. *Heb.* 7. 25, & 9. 24.

as

those *Sacramentall Signes* doe turne the nourishment of thy *Body*, and the digestion of heate become one with thy substance: so by the *operation of Faith* & the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with *thee*: and so mayest feele thy *Communion* with *Christ confirmed*, and increased daily more and more: That as it is impossible to separate the *Bread* and *Wine* digested into the blood and substance of thy body: so it may be more impossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of many graines, yet makes but one *Bread*: so must thou remember, that though all the faithfull are *many*; yet are they all but *one mysticall bodie*, whereof *Christ* is *Head*. And therefore thou must love every Christian as thy selfe, and a member of thy bodie.

1 *Cor.* 10. 17. Vnus est panis communi notione Sacramenti, non autem necessario unus numero.

Thus farre of the duties to bee done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiving of the holy Communion, called Action, or Practice.*

THe dutie which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else after that we are gone *home*.

Those that wee are to performe in the *Church*, are either severall from our owne *soules*, or else joyntly with the *Congregation*.

The severall duties which thou must performe from thine owne Soule, are three. First, thou must be carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*; for, the *most Holy* will be *holy* with the *holy*: for if *Ioseph* of *Arimathea*, when hee had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *sweete odours* and *fine linnen* and laid it in a *new Tombe*; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Roomes with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keepe the *Manna* that fell in the wildernesse: what a pure heart shouldest thou provide to receive this divine *Manna*, that is *come downe from heaven*?

Psa. 18 26.

Sancta non nisi sancte & sanctis.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke Christ in his *Temple*, so now having there found him in the middest of his *Word* and *Sacrament*, bee carefull with joy to

Luk. 2, 16.

carry

carry him home with thee, as they did.

And if the man, that found but *his loſt sheepe, rejoyced* ſo much, how canſt thou, having found the *Saviour of the World*, but rejoyce *much more?* Luke 15,6.

Secondly, thou muſt offer the *ſacrifice of a privat thankes-giving* unto God for this ineſtimable grace and mercy; for as this action is common unto the whole Church; ſo is it applyed particularly to every one of the faithfull in the Church, and for this particular mercy, every ſoule muſt joyfull offer up a particular ſacrifice of *Thankeſ-giving*. For if the *Wiſemen* rejoyced ſo much when they ſaw the *Starre* which conducted them unto Chriſt, and worshipped him ſo devoutly, when hee lay a *babe* in the *manger*, and offered unto him their *Gold*, *Myrrh*, and *Franckincenſe*, how much more shouldeſt thou rejoyce now, that thou haſt both ſeene and received this *Sacrament*, which guideth thy Soule unto him where hee *ſitteth at the right hand of his Father in glory?* And thither lifting up thy heart, adore him, and offer up unto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified heart*, and this or the like *ſweet Incenſe of Prayer*, and *Thankesgiving*.

A Prayer

A Prayer to be said after the receiving of the Communion.

WHat shall I render unto thee (O blessed Saviour) for all the *blessings* which thou hast so graciously bestowed upon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? Where thou mightest have made mee a *Beast*, thou madest mee a *Man* after thine *owne image*. When by sinne I had lost both *thine Image*, and *my selfe*: thou didst renew in me thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given unto mee thy Seale and pledge of my *Redemption*; nay, thou hast given thy selfe unto mee, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, & overflowing *Fountain of grace* hath he got, who hath gained thee! No man ever *touched* thee by *faith*, but thou diddest *heale* him by *grace*, for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy *Angels*, to attend upon so vile a creature as I am; but that thou wouldest enter thy selfe into my *Soule*, there to *preserve*, *nourish* and *cherish* mee unto life everlasting?

If the *carkaſſe* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living bodie of the Lord of all Prophets* quicken the faithfull, in whoſe heart he *dwelleth?* And if thou wilt raiſe my bodie at the *laſt* day out of the duſt; how much more wilt thou now *revive* my ſoule, which thou haſt *ſanctified* with thy *ſpirit*, and *purified* with thy *blood?* O Lord, what could I more deſire, or what couldeſt thou more beſtow upon mee, then to give me thy *Bodie* for *meate*, thy *Bloud* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord, endureſt the *paine*, and I doe reape the *profit:* I received *pardon*, and thou diddeſt beare the *punishment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *inſtice* done to thee, ſatisfied for the *judgement* which was *due* to me. Thus by thy *Birth*, thou art become my *brother*; by thy *Death*, my *Ranſome*; by thy *Mercie*, my *Reward*; and by thy *Sacrament*, my *nourishment*. O divine *food!* by which the *ſonnes of men* are transformed into the *ſonnes of God*: ſo that *mans nature* dyeth, and *Gods nature* liveth, and ruleth in us. Indeed, all *creatures* wondred, that the *Creator* could bee incloſed nine Moneths in the Virgins Wombe, (though her wombe being replenished with the holy *Ghoſt*, was more ſplendid

1 *King.* 13, 21.

then the *Starry Firmament.*) But tha
thou shouldeſt thus humble thy ſelf
to dwell for ever in my Heart, whic
thou foundeſt more uncleane then
dung-hill, it is able to make all th
Creatures in Heaven and Earth t
ſtand amazed. But ſeeing it is thy fre
grace and meere pleaſure thus to en
ter and to dwell in my heart, I woul
to God that I had ſo pure a heart as m
heart could wish, to entertaine thee
And who is fit to entertaine Chriſt? o
who, though invited, would not chuſ
with *Mary*, rather to kneele at th
feete, then preſume to ſit with the
at thy Table? Though I want a *pu
heart* for thee to *dwell* in, yet *weepin
eyes* ſhall never bee wanting to was
thy bleſſed *feete*, and to lament m
filthy ſinnes. And albeit I cannot weep
ſo many teares as may ſuffice to was
thy holy *Feete*, yet Lord, it is ſuff
cient that thou haſt ſhedde *Blood* e
nough to cleanſe my ſinfull *ſoule.* An
I am fully (O Lord) aſſured, that a
the *daintie fare*, wherewith the *diſda
nefull Phariſee* entertained thee at hi
table, did not ſo much pleaſe thee, a
theſe teares which penitent *Mary* pow
red under the *Table.* I would there
fore wish with *Ieremy*, that *my hea
were a Fountaine of teares*, that ſeein
I can by no meanes yeeld ſufficien
thankes for thy love to mee; yet
might by continuall teares, teſtifie m

ove unto thee. And though no man
s worthy of so infinite a *grace*: yet
his is my comfort, *that hee is worthy,*
hom thou in favour accountest worthy.
nd seeing that now of thy meere
race thou hast counted mee (among
thers, thy chosen) worthy of this
nspeakeable favour, and sealed by
y Sacrament the *assurance* of thy
ve, and the *forgivenesse* of my *sins*: O
ord, confirme thy favour unto thy
ervant, and say of mee as *Isaac* did
f *Iacob*, *I have blessed him, therefore hee*
hall be blessed. And that I may say unto
hee with *David*, *Thou O Lord hast bless-*
ed my Soule, and made it thy house, and
t shall be blessed for ever. And seeing it
leased thee *to blesse the house of Obe-*
diedem and all his houshold, whilest the
Arke of the Lord remaines in his house;
doubt not but thou wilt much more
lesse my *soule* & *bodies* & all that doe
elong unto me, now that it hath plea-
ed thy Majesty, of thine owne good
will, to *enter under my roofe*, & to dwell
for ever in my *poore cottage*. Blesse me,
O Lord, so that my sinnes may wholly
bee remitted by thy blood, my con-
science sanctified by thy *Spirit*, my
minde enlightened by thy *Truth*, my
heart guided by thy *Spirit*, & my will
in all things *subdued* to thy *blessed will*
& pleasure. Blesse me with all graces
which I want, & increase in me those
good gifts, which thou hast already

Gen. 27, 33. 1 *Chr.* 17, 27.

1 *Sam.* 6, 11, 12,

bestowed upon mee. And seeing th
I hold thee not by the Armes, as *I*
Gen. 32,4, &c. *cob*, wrestling without me; but inward
ly dwelling by *Faith* within mee; s
rely, Lord, *I will never let thee goe, e*
cept thou blesse mee, *and* give me a *ne*
name, *a new heart? a new spirit*, an
strength by the *power* of God to *pr*
vaile over sinne and Satan. And I be
seech thee, O Lord, desire not to de
part from mee, as thou diddest fro
Iacob, because the *day breaketh*, anh th
grace beginneth to dawne and ap
peare. But I from my sonle, humbl
with the *Emauites* entreate thee, (
sweete Iesus. *to abide with me, becau*
it draweth toward night. For the *nigh*
of *temptation*, the *night* of *tribulation*
yea, my *last long night* of *death* appea
reth: O blessed Saviour, stay with m
Exod. 33,14. therefore now and ever. And *if th*
presence goe not home with mee, carry m
not from hence. Goe with mee, and live
with mee, and let neither death no
life separate mee from thee. *Driv*
me from my selfe, *draw* me unto thee
Let me be *sicke*, but *sound* in thee, and
in my *weakenesse* let thy strength ap
peare. Let mee seeme as *dead*, tha
thou alone mayest be seene to *live* i
mee, so that all my *members* may bee
Cant. 8 6. but *Instruments* to act thy *motions*. Se
me as a Seale upon thine Heart, and le
thy *zeale* bee setled upon mine, that I
may bee out of love with *all*: that I

may

may be onely in love with thee. And grant, O Lord, that as thou now vouchsafeſt mee this favour, to ſit at thy Table to receive this Sacrament in thy Houſe of grace, ſo I may hereafter through thy mercy, be received to *eate and drinke* at *thy Table in thy kingdome of glory*. And for thy mercy, I doe here with the foure Beaſts, and foure & twenty Elders, caſt my ſelfe downe before thy *Throne of Grace*, acknowledging that it is thou that haſt *redeemed me with thy blood, & that ſalvation commeth onely from thee*. And therefore *unto thee I doe yeelde all praiſe, and glory, and wiſdom, and thanks, and honour, and power, and might, and majeſty, O my Lord, and my God, for evermore*, Amen.

Luk. 22 30.

Apoc. 5, 9.

Apoc. 7. 10, 11, 12.

Thirdly, ſeeing Chriſt hath ſacrificed himſelfe for thee: (and all that thou canſt give is too little) therefore thou muſt offer thy ſelfe to bee *a living, holy and acceptable ſacrifice unto God*; by ſerving him in *righteouſneſſe* and *holines* all thy dayes. Thus *Tertullian* witneſſeth, that in his time, a Chriſtian was knowne from another man, only by the *holineſſe* and *uprightneſſe* of his life.

Rom. 12, 1. Luk. 17 5.

2. *Of the duties which we are to doe after the Communion, joyntly with the Congregation.*

THe duties to be performed *joyntly* with the *Church*, are three. Firſt,

Which is probable to have beene the 113 Pſalm, 1 Cor. 16, 1, Rom. 15, 25.

* Qui copioſiores ſunt & volunt, pro arbitrio quiſque ſuo quod viſum eſt contribuunt, & quod ita colligitur, apud præpoſitum deponitur: atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam cauſam egent, &c. *Apolog. Iuſti. Mart.* ἀγάπη. Iucrum eſt pietatis nomine facere ſuptum. *Tert. Ap. adv. Gen. cap.* 39. *Numb.* 6, 23, 2 *Iohan.* 6, 56.

publike Thankeſgiving, both by *Prayer* and *ſinging of Pſalmes*: thus Chr himſelfe and his Apoſtles did. S condly, *Ioyning with the Church*, in g ving (every man according to h abilitie) towards the *reliefe of the poor* This was the manner of the prim tive Churches, to make *Collections* a * *Love-Feaſts* after the *Lords Supp* for the reliefe of the poore Chriſt ans. Thirdly, when thankes a praiſe is ended; then with all rev rence to ſtand up, and to receive t *bleſſing of God*, by the mouth of h *Miniſter*, and to receive it as if tho diddeſt heare God himſelfe pronou cing it unto thee from heaven. F by *their bleſſing*, *God doth bleſſe people.*

Thus farre of the duties to bee practiſ in the Church.

The duties which thou art to pr ctiſe after that thou art depart home, are three. Firſt, to obſerve di gently, whether thou haſt truely r ceived *Chriſt* in the Sacrament. Whi thou mayeſt thus eaſily perceive, f ſeeing *his fleſh is meat indeede*, *and blood is drinke indeede*, and that he is *full of grace*, that no man ever *to ched* him by *Faith*, but hee receiv

vertue from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receive grace and power to be cleansed from thy sinnes and filthinesse. For if the *Hemorise*; that did but touch his *garment*, had her *bloodie issue*, that continued so long, *forthwith* stanched: how much more will the *bloodie issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and blood of Christ*? But if thy issue still runneth, thou mayst justly suspect thou hast never yet *truely touched Christ*. Matth. 5, 29.

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy covenant, and *vowed* newnesse and amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sinnes any more: knowing that the *uncleane spirit*, if ever he can get into thy Soule againe, after that it is *swept* and *garnished*, hee will enter forcible possession, with seaven *other Divels worse then himselfe*: so that *the end of that man shall be worse then his beginning*. Matth. 12, 24, &c.

Be ye not therefore like the *Dog* that *returnes to his vomit*, or the *washed Sow*, *that walloweth in the mire againe*. And returne not to thy malice, like to the *Adder*, who laying aside her *poyson* while shee *drinkes*, takes it up againe, when shee hath *done*. But when either 2 Pet. 2 22.

the *Divell* or thy *flesh* shall offer t
tempt & moove thee to relapse int
thy former sinnes: answer them as th
Spouse doth in the *Canticles*, [a] *I have p*
off my coat (of my former corruption
how shall I put it on? I have washed m
feet, how shall I defile them againe?

Lastly, if ever thou hast found e
ther joy or comfort in receiving th
holy Sacrament, let it appeare by th
eager desire of receiving it *often* again
For the *bodie of Christ as it was anointe*
with the oyle of gladnes above his fellowe
so doth it yeeld a *sweeter savour* the
all the Oyntments of the world: Th
fragrant smell whereof allureth a
Soules, who have once tasted th
sweetnesse thereof, ever after to de
sire oftner to taste thereof again
Because [c] *of the savour of thy good Oyn*
ments, therefore doe the Virgins love the
O *taste* therefore, and often d *see ho*
good the Lord is, saith *David*. This is th
Commandement of Christ himselfe, D
this in remembrance of mee, & in doin
this, thou shalt shew thy selfe be
mindfull and *thankefull* for his death
For as oft as yee shall eate this bread, an
drinke this cuppe, yee shall shew the Lord
death untill hee come. And let this be
the chiefe end, whereunto both th
receiving and *living* tendeth: that tho
mayest bee a holy *Christian*, *zealous*

a *Cant.* 5. 3.
b *Psal.* 45 7. *Heb.* 2, 9.
c *Cant.* 1. 3.
d *Psal.* 34. 8.
Scio Romæ hanc esse consuetudinē, ut fideles semper Christi corpus accipiant, *Hier. Apol. ad Iov.*
Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum

(suadeo & hortor, si mens sine affectu peccandi sit, *Aug.* (v potius *Genadius*) *lib. de Eccl. Dog. c.* 53.

good workes, purged from sinne, to live soberly, righteously and godly in this present world; that thou maist bee *acceptable to God, profitable to thy brethren*, and *comfortable* unto thine owne *soule*. Tit. 2. 12, 14.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, *in glorifying God in the time of sickneſſe, and when thou art called to* die *in the Lord.*

AS ſoone as thou perceiveſt thy ſelfe to be viſited with any ſickeneſſe, meditate with thy ſelfe:

1. That *miſery commeth not forth of the duſt, neither doth affliction ſpring out of the earth.* Sickeneſſe comes not by hap or chance (as the *Philiſtims* ſuppoſed that their *Mice* and *Emerodes* came.) but from mans *wickedneſſe*, which as *ſparkles breaketh out*, *Man ſufereth* (ſaith *Ieremie*) *for his ſinnes. Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* As therefore *Salomon* adviſed a man to carry himſelfe towards an earthly Prince; *If the ſpirit of him that ruleth, riſe up againſt thee, leave not thy place, for gentleneſſe pacifieth great ſinnes:* ſo counſell I thee to deale with the *Prince* of *Princes*: If the ſpirit of him that ruleth heaven and earth, riſe up againſt thee, let not thy heart Iob 5, 6. 1 Sam. 6, 5. Lam. 3, 39. Pſalm. 107, 17. Eccl. 10 4.

desparie: for repentance pacifie
2 Cor. 15,4. great sins. And *whosoever returneth his affliction to the Lord God of Israel, & seekes him, he will be found of him.*

Matth. 6,6. Psalm. 4,4. Lam.3, 40. Iosh.7, 16,&c. 2. Shut too thy Chamber dore; *Examine thine own heart upon thy bed, search and trie thy wayes.* Search as diligent for thy capitall sin, as *Ioshua* did f *Achan*, till thou findest it. For albe God, when hee beginneth to chast his Children, hath respect to *all* the sinnes; yet when his anger is incen sed, hee chiefely taketh occasion t chasten, & enter with them into juc gement, for some *one* grievous sinn wherein they have lived without Re pentance.

3. When thou hast thus considere all thy sinnes, put thy selfe before th Iudgement Seate of God, as a Fello or Murtherer standing at the Barr of an earthly Iudge: and with griefe and sorrow of heart *confesse* unto *God* all thy knowne sinnes, especially thy
Prov. 28.30. capitall offences, wherewith God is chiefly displeased. Lay thē open, with all the circumstances of the *time, place* & *manner* how they were committed, as may most serve to aggravate the *hainousnes* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy selfe before the righteous Iudge of heaven and earth, *guilty* of eternall death and damnation, for those thy

hainons

hainous sinnes & transgressions. And having thus *accused* and *judged* thy selfe: cast downe thy selfe before the Foot-stoole of his Throne of grace: assuring thy selfe, that whatsoever the *Kings* of *Israel* bee; yet the *God* of *Israel* is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou mayest doe, in these or the like words. *Psalm. 69,5. Heb.4, 20,21. 1 Reg. 20,31.*

A Prayer when one begins to be sicke.

O Most righteous *Iudge*, yet in Iesus Christ, my gracious *Father*: I wretched sinner doe heere returne unto thee (though driven with *paine* and *sickeneſſe*) like the *Prodigall Childe* with *want* and *hunger*: I acknowledge, that this sickeneſſe and paine comes not by blinde *Change*, or *Fortune*, but by thy Divine *Providence*, and speciall *appointment*. It is the stroake of thy heavy hand, which my sinnes have justly deserved; and *the things that I feared, are now fallen upon me*: Yet I doe wel perceive, that *in wrath thou remembrest mercy*; whē I consider, how many, *Heb.8, 2.*

and how hainous are my *sinnes*, and how few and easie are thy *correction*. Thou mightest have strucke me with some fearefull and sudden death whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*; and so I should have *perished* in my sinnes, and have beene for ever *condemned* in Hell.

But thou, O Lord, visitest mee with such a fatherly chastisement, as thou usest to visit thy dearest Childre whom thou best lovest; giving me (by this sickenesse) both warning and time to repent, and to sue unto thee for grace and pardon: I take no therefore, O Lord, this thy visitation as any *signe* of thy wrath or hatred but as an assured *pledge* and token o thy favour and loving kindenesse whereby thou doest with thy temporall Iudgements drawne mee to *Iudge* my *selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse and unpenitent world. For thy holy Word assures mee, that *whom thou lovest thou thus chastenest*; and, *that thou scourgest every Sonne that thou receivest: That if I endure thy chastening, thou offerest thy selfe unto mee, as unto a Sonne; and that all that continue in sinne, and yet escape without correction (whereof all thy Children are partakers) are Bastards and not Sonnes: and that thou chastenest mee for*

1 Cor. 11,32.

Heb. 12.6,7 &c.

my

my profit, that I may bee a partaker of my holineſſe. O Lord, how full of goodneſſe is thy Nature, that haſt dealt with mee ſo graciouſly in the time of my health and proſperitie? and now being provoked by my ſinnes and unthankefulneſſe, haſt ſuch *Fatherly* and *profitable* ends, in inflicting upon mee this ſickneſſe and correction?

I confeſſe, Lord, that thou doeſt juſtly afflict my *Bodie* with ſickneſſe; for my *Soule* was ſicke before of long proſperitie, and ſurfeited with eaſe, peace, plentie, and fulneſſe of Bread: and now, O Lord. I lament & mourne for my ſinnes; *I acknowledge my wickedneſſe, and mine iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, *void* of all goodneſſe by Nature, and *full* of evill by ſinfull Cuſtome! Oh, what a world of ſinne have I committed againſt thee; whileſt thy long ſufferance expected my converſion, and thy bleſſings wooed mee to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the goodneſſe of thine owne nature, then the *deſerts* of ſinners: I beſeech thee, O Father, for thy Sonne *Ieſus Chriſt* his ſake: and for the merits of that *All-ſaving* death, which hee hath voluntarily ſuffered for all which beleeve in him: *Have mercy upon mee, according to the multitude of thy mercies:*

Ezech. 19,43.

Pſa. 51 1.

Psalm. 51,51. Psalm. 25,7.

Turne thy face away from my sinnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts: For if thou doest reject me, who will receive me? or who will succour me, if thou doest forsake me? But *thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy*: For though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Was therefore, O Christ, my sins with the vertue of thy precious blood, especially those sinnes, which from a penitent heart I have confessed unto thee: but chiefely, O Lord, for Christ his sake forgive me*. And seeing that of thy love thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, save now the price of thine owne Blood, when it shall coste thee but a *smile* upon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, unto thy Father: for though there bee nothing in mee that can please him; yet I know, that in thee, and for thy sake, hee is *well-pleased* with all whom thou accepteſt and loveſt. And if it be thy blessed will, remoove this sickneſſe from mee, and restore me to my former health againe; that

Hos. 14 4.

* Here name that sin which most troubleth thy conscience.

Matth. 3,17.

I ma

may, live longer, to set forth thy glory: and to bee a comfort to my friends, which depend upon me: and procure to my selfe a more setled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so wrongly and profanely spent. And to the end that I may the sooner & the easier be delivered from this paine & sickness, direct mee, O Lord, I beseech thee, by thy Divine Providence, to such a *Physician* and *helper*, as that (by thy *blessing* upon thy meanes) I may recover my former health and welfaire againe. And (good Lord) vouchsafe, that as thou hast sent this *sickness* unto mee, so thou wouldest likewise bee pleased to send thy *Holy Spirit* into my *heart*, whereby this present sickness may be sanctified unto mee: that I may use it as thy *Schoole*, wherein I may learne *to* know the greatness of my misery, and the riches of thy mercie: that I may be so *humbled* at the one, that I *despaire* not of the other: & that I may so renounce al confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessell I am full of frailtie

Ephes. 5, 29.

and

and imperfections; and that by natu
Iam. 1, I am angry and froward under eve
17. crosse and affliction; O Lord, w
Ioh. 3, art the *giver of all good gifts*, arme m
17. with patience to endure thy bless
1 Cor. will and pleasure; and of thy mer
10, 13. lay no more upon mee, then I sh
bee able to endure and suffer. Gi
mee grace to behave my selfe in
patience, love, and meekenesse, un
those that shall come and visit mee
that I may thankefully receive, an
willingly imbrace all good counse
and consolations from them: An
that they may likewise see in me
such good examples of *Patience*, an
heare from mee such godly lessons
Comfort, as may bee arguments of
Christian Faith and profession, an
instructions unto them, how to beha
themselves, when it shall please the
to visit them with the like afflictio
or sickneſſe. I know, O Lord, I hav
deserved to dye; and I desire not lo
ger to live, then to amend my wicke
life, and in some better measure
set forth thy glory. Therefore, O Fa
ther, if it bee thy blessed will, restor
mee to health againe, and grant me
a longer life. But if thou hast, accor
ding to thine eternall Decree, appoin
ted by this sickneſſe to call for me
out of this transitory life; I resign
Psalm. my selfe *into thy hands* and holy ple
31, 5. sure; *thy blessed will bee done*, whethe

it be

it bee by life or by death. Onely I beseech thee of thy mercy forgive mee all my sinnes, and prepare my poore Soule, that by a *true faith*, and *unfained repentance*, shee may be ready against the time that thou shallt call for her out of my sicke and sinfull bodie. O heavenly Father, who art the hearer of *Prayers*; *Heare thou in Heaven this my Prayer*, and in this extremitie grant mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and Mediatour; for whose sake thou hast promised to heare us, and to grant *whatsoever wee shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my imperfect prayer, saying; *Our Father which art in Heaven, &c.*

Psalm. 65, 2. 1 King. 39, 8.

Ioh. 16 23.

Having thus reconciled thy selfe unto God in Christ:

I. Let thy next care bee to *set thy house in order*, as *Isay* advised King Hezekias; making thy last *Will* and *Testament* (if it bee not already made.) If it bee made, then peruse it, confirme it; and for avoyding all doubts and contentions, *publish* it before Witnesses: that (if God call for thee out of this life) it may stand in force, and unalterable; as thy last will and *Testament*; and so deliver it locked or sealed up in some Boxe, to the

Isa. 38, 1.

keeping of a faithfull *friend*, in the presence of honest *witnesses*.

II. But in making thy *Testament* take a religious *Divines* advice, how to Bestow thy *benevolence*; and some honest *Lawyers* councell to contrive it according to *Law*.

Dispatch this, before thy sickenesse doth *encrease*, and thy memory decay: least otherwise thy *Testament* proove a *Dotement*, and so bee another mans *Fancy*, rather then thy *Will*.

III. To prevent many inconveniences, let mee recommend to thy discretion two things:

1. If God hath blessed thee with any competent state of Wealth; make thy *Will* in thy *health time*: It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble*, when thou shalt have most needs of quiet. For when thy *house* is set in order, thou shalt be better enabled to set thy *Soule* in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thine *abilitie*: in thy life time that thy life may seeme an *ease*, and not a *yoake* unto them: yet so give, as that thy Children may be still beholden unto *thee*; and not *thou* unto *them*. But if thou keepe all in thy hands

whilest

whileſt thou liveſt, they may thanke *death*, & not *thee*, for the portion that thou leaveſt them. If thou haſt not Children, & the Lord hath bleſt thee with a great portion of the goods of this World; & if thou meaneſt to beſtow then upon any charitable or pious uſes, put not over that *good worke* to the truſt of others; ſeeing thou ſeeſt how moſt of other mens *Executors*, proove almoſt Executioners: And if friends be ſo unfaithfull in a mãs life: how much greater cauſe haſt thou to diſtruſt their fidelitie after thy death? Lamentable experience sheweth how many *dead-mens wils* have of *late* either beene quite *concealed*, utterly *perthrowne*, or by cavils and quirkes of Law *fruſtrated* or *altered*: whereas by the [a] *Law of God*, the will of the dead should uot bee *violated*: but all his godly intenſions *conſcionably* performed and fulfilled, as in the ſight of *God*, who in the *day* of the *Reſurrection*, will be a *juſt Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should bee construed as it might come neereſt to the honour of God, * & the *honeſt intention* of the *Teſtator*. But let the *vengeance* due to ſuch unchriſtian deeds, light on the *Actors* that *doe* them: not on the *kingdome* wherein they are ſuffered to be done. And let other *Rich men bee*

a *Gal.* 3 15. *Heb.* 9, 17. 2 *Cor.* 5 10. *Eccleſ.* 12, 14. *Rom.* 2 15. 1 *Cor.* 4. 5. *Act.* 7, 31. 32.

* Voluntas teſtatoris magis inſpicienda eſt quam verba, l. cum virũ 16 § ſane. C. de fideicom. l. ubi. 19. §. te rogo. ff. ad Sc. Trebell.

warned by such *wretched examples*, not to * *marry their mindes* to their *Money* as that they will do no *good* with their *goods*, till death divorceth them. Considering therefore the shortnesse of thine owne life, and the *uncertainty* of *others just dealing* after thy death in these *unjust dayes*: let mee advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy *life time*, thine *own Administrator*, make thine *owne hands* thine *Executors*, and thine *owne eyes* thy *Over-seers*; cause thy *Lanthorne* to give her light *before thee*, and not *behinde thee*, give *God* the glory and thou shalt receive of him in *due time* the *reward*, which of his grace and mercy hee hath promised to thy *good workes*.

4. Having thus set thy *House* and *Soule* in order (if the determined number of thy dayes be not expired) a God will either have mercy upon thee, and say, b *Spare him (O killing Maladie) that hee goe not downe into the pit for I have received a reconciliation*: Or else his *Fatherly providence* will direct thee to such a *Physician*, and to such *meanes*, as that by his c *blessing* upon their *endeavours*, thou shalt *recover*, and bee restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, send unto *Sorcerers*, *Wizards*, *Charmers*,

* Matrimonium inter Aurum & Arcam. divortium inter Deum & Animam, *Aug. Felix quem faciunt aliena pericula cautum.*

Gal. 6, 9. *Matth.* 10, 42. *Mar.* 9, 41. *Matth.* 25, 41. *Luk.* 14 14, *and* 18, 22, 1 *Cor.* 15, 58. *Apoc.* 14, 13.

a *Iob* 14, 8.

b *Iob* 33, 24.

c 2 *Kin.* 20, 7. *and* 5, 7, 8, 10. *Ieh.* 9, 7.

Inchanters, for helpe: for this were to leave the *God of Israel*, and to goe to *Baalzebub*, the *god of Ekron*, for helpe, as did wicked *Ahazia*; and to breake thy Vow which thou hast made with the blessed *Trinity* in *Baptisme*. And bee sure, that God will never give a blessing by those meanes which hee hath accursed: but if he permit *Satan* to *cure thy body*, feare lest it tend to the damnation of thy *soule*. Thou art tried: beware. 2 *King.* 1, 2, 3. *Levit.* 20, 6. *Deut.* 18, 10. &c. 1 *Thes.* 2, 10. *Deut.* 13, 3.

5. When thou hast sent for the *Physician*, take heede that thou put not thy trust rather in the *Physician* then in the *Lord*, as *Asa* did; of whom it is said, that *hee sought not to the Lord in his disease, but to the Physicians*: which is a kinde of idolatry, that will increase the Lords anger, and make the Physicke received uneffectuall. Vse therefore the Physician as Gods *Instrument*; and *Physicke*, as Gods *meanes*. And seeing it is not lawfull without Prayer to use ordinary foode, 1 *Tim.* 4, 4, much lesse *extraordinarie* Physicke (whose good effect depends upon the blessing of God:) before thou takest thy Physicke, *pray* therefore heartily unto God to blesse it unto thy use, in these or the like words: 2 *Chro.* 16, 12. *Isa.* 1, 5, 7. *Jer* 22. 8.

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of *Health*, and of *Sickness*,

1 Sam. 2,6. of *Life*, and of *Death*; who *killeſt*, and *makeſt alive*; who *bringeſt down to the grave and raiſeſt up againe*: I come unto thee, as to the onely Phyſician, who canſt cure my *Soule* from *ſinde*: and *my Bodie* from *ſickeneſſe*. I deſire neither life nor death, but referre my ſelfe to thy moſt holy will: For, *though wee*
2 Sam. 14,14. *muſt needs dye; and being dead, our lives are as water ſpilt on the ground, which cannot bee gathered up againe*: yet hath thy gracious providence (whileſt life remaineth) *appoynted meanes* which thou wilt have thy Children to uſe, and by the lawfull uſe thereof) to expect thy *bleſſing* upon thine owne *meanes*, to the *curing* of their ſickneſſe, and *reſtitution* of their health. And now, O Lord, in this my neceſſity, I have, according to thine ordinance, ſent for thy ſervant (the *Phyſician*) who hath prepared for mee this *Phyſicke*, which I receive as *meanes ſent* from thy fatherly *hand*: I beſeech
Iſa. 38, 21. thee therefore, that as by thy *bleſſing* on a *lumpe of drie figs*, thou didſt heale *Ezechias ſore*, that hee recovered; and by *ſeven times washing* in the river of *Iordan*, didſt cleanſe *Naaman* the Syrian of his Leproſie; and diddeſt reſtore the man that was *blinde* from his birth, by *anoynting his eyes with*
Ioh. 9,6 7. *Clay and Spittle*, and ſending him to
Mar. 8, 15. wash in the *poole of Siloam*; and by touching the hand of *Peters wive*,

Mo-

Mother, diddeſt cure her of her Feaver; & didſt reſtore the Woman that *touched the hemme of thy Garment, from her bloodie iſſue:* So it would pleaſe thee, of thine infinite goodneſſe and mercie, to *ſanctifie* this *Phyſicke* to my uſe, and to give ſuch a bleſſing unto it, that it may (if it bee thy will and pleaſure) *remoove* this my *ſickneſſe* and *paine*, and reſtore mee to *health* and *ſtrength* againe. But if the *number* of thoſe dayes which thou haſt appointed for mee, to live in this Valley of miſery, be at an end; and that thou haſt ſent this ſickneſſe, as thy Meſſenger, to call mee out of this mortall life: then (*Lord let thy bleſſed will bee done*; for I ſubmit my will to thy moſt holy pleaſure. Onely I beſeech thee encreaſe my *Faith*, and *Patience*, and let thy Grace and mercie be never wanting unto mee; but in the middeſt of all extremities, aſſiſt me with thy *Holy Spirit*, that I may willingly & cheerefully reſigne up my *Soule* (the price of thine owne *blood*) into thy moſt *gracious hands* and *cuſtodie*. Graut this, O Father, for *Ieſus Chriſt* his ſake; to whom with thee, and the Holy Ghoſt, be all honour and glory, both now & evermore, *Amen*.

Matth. 8. 20. &c.

Iob 14.

Meditations for the ſicke.

WHileſt thy ſickeneſſe remaineth, uſe often (for thy comfort) theſe

few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children: Those are ten.

1. That by afflictions, God may not onely * correct our sinnes past, but also worke in us a deeper *loathing* of our naturall *corruption*, and so prevent us from falling into many other sins, which otherwise wee would commit: like a good *Father*, who suffers his tender *Babe* to *scorch* his finger in a *Candle*, that hee may the rather learne to beware of falling into a *greater fire*. So that the *Child of God* may say with *David*, [a] *It is good for me that I have beene afflicted, that I may learne thy statutes*: for, [b] *before I was afflicted, I went astray, but now I keepe thy Word*. And indeed (saith *S. Paul*) [c] *Wee are chastened of the Lord: because wee should not bee condemned with the world.* With *one* Crosse God maketh *two* Cures: the *chastisement* of sins past, & the *prevention* of sinne to come. For though the eternall *punishment* of sinne, (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ: yet wee are not (without serious judging of our selves) exempted from the temporall *chastisement* of sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword*

* Deus suos percutit, ut emendet. *Hier. Com. in Esa. lib. 6.* Deus calamitates infligit, non extinguere, sed castigare nos cupiens. *Basil. Ser. 3. in divites.*

a *Psal. 119, 71.*

b *Psal. 119, 67.*

c *1 Cor. 11. 32.*

1 *Sam. 12, 10.*

(of

(*of chastisement*) *should not depart from his house, and that his Childe should surely die.* For God, like a skilfull Physician; seeing the *Soule* to bee poysoned with the settling of sinne; and knowing that the raigning of the flesh will proove the ruine of the Spirit, ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Soule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chasten so *severely* his Children, whom otherwise hee loveth so *dearely*.

2. God sendeth affliction, to seale unto us our *Adoption*: **For every childe whom God loveth, hee correcteth. And he is a Bastard that is not corrected.* Yea, it is a sure note, that where God seeth sinne, and smites not, there hee detests and loves not. Therefore it is said, that hee [a] suffered the wicked Sonnes of *Ely* to *continue in their sins without correction, because the Lord would slay them.* On the [b] other side, there is no surer token of Gods fatherly love and care, then to bee corrected with some crosse, as oft as wee commit any sinfull *crime*. Affliction therefore is a seale of *Adoption*, no signe of *Reprobation*. For the purest *Corne* is cleanest fanned, the finest *Gold* is oftest tryed, the sweetest *Grape* is hardest pressed, and

* *Heb.* 12, 6, 7, 8.

a Ad mala servantur non moritura mali. 1 *Sam.* 2, 25.

b Namque favor nimius non est favor, ira sed ingens: At favor in magno fæpe dolore latet, *Basil.* Anath. sacr.

the trueſt Chriſtian heavieſt croſſed.

5. God ſendeth affliction, to weane our hearts from *too much* loving this *world* and worldly vanities: and to cauſe us the more earneſtly to deſire and long for * *eternall life*. For as the Children of *Iſrael* (had they not beene ill intreated in *Ægypt*) would never have beene ſo willing to goe towards *Canaan*: ſo (were it not for the croſſes and afflictions of this life) Gods children would not ſo hartily long, and willingly deſire for the Kingdome of Heave. For, we ſee many *Epicures*, that would be content to forgoe Heaven, on condition that they might ſtill enjoy their earthly pleaſures, and (having never taſted the joyes of a better) how loth are they to depart this life? whereas the [c] Apoſtle (that ſaw Heavens glory) tells us, that there is no more compariſon betwixt the joyes of *Eternall life*, and the pleaſures of this *world*, than there is betwixt the *filthieſt dung*, and the *pleaſanteſt meat*: [b] or betwixt the ſtinkingſt *dung-hill*, and the faireſt *bed-Chamber*. As therefore a loving Nurſe puts *wormewood* or *muſtard* on the breſt, to make the [c] Childe the rather to forſake the dug, ſo God mixeth ſome-

E Crebris tribulationibus Eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere currant, in colatu præſentis exilii delectata, minus cœleſtem patriã ſuſpiret, *Beda in Cant.* Mundanus affectus præſentia amat, temporalia cumulat, ſpiritualia negligit, & cum totus ſe ſpargit in imis, nil poteſt amare de ſummis. *Iuſtin. Patriarch.* de diſc. Monaſt. cap. 4. a 2 *Cor.* 12. b *Phil.* 3, 8. c Ne ſancti viri aliqua elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. *Enchir. in lib. Reg.*

time

times affliction with the pleasures & prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evill world, and so by *Riches* grow proud; by *Fame* insolent, by *liberty* wanton, and *spurne* [a] *with their heele against the Lord, when they waxe fatte*: For if Gods Children love the world so well, when (like a *curst Stepmother*) she misuseth and strikes us, how should wee love this *Harlot*, if shee smiled upon us, and stroaked us, as she doth *her* owne *worldly Brats*? Thus doth God (like a wise and loving Father) [b] *embitter* with *crosses* the pleasures of this life to his children, that (finding in this *earthly* state no *true* & *permanent joyes*,) they might sigh and long for *eternall life*, where *firme* and everlasting joyes are onely to be found.

4. By affliction and sickenesse God exerciseth his *Children*, and the graces which hee bestoweth upon them. Hee refineth and tryeth their *faith*, as the *Goldsmith* doth his *Gold* in the [g] Furnace, to make it shine more glistering and bright: hee stirreth us up to *pray* more diligently & zealously, and proveth what *patience* we have learned all this while in his [h] *Schoole*.

a *Deut.* 32. 15.
b 1 *Pet.* 1, 7.
g Vt igne purgati & ab admixtione vitiorũ carnalium defæcati, splendeant examinatæ innocentiæ claritate, *Hil. in Psa.* 56
h Schola crucis schola lucis: Gubernatoria tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum

non est: conflictatio in adversis, probatio est veritatis, *Cyp. Ser.* 4 *de Immer. Ier.* 48, 11.

The

The like experience hee maketh o
our *Hope*, *Live*, and all the reſt of o
Chriſtian vertues: which without th
triall, would ruſt like yron unexerci
ſed; or *corrupt* like ſtanding water
that either have no current, or el
are not *powred from veſſell to veſſ*
whoſe taſte remaineth, and whoſe ſcent
not changed. And rather than a ma
ſhould *keepe* ſtill *the ſcent* of his co
rupt nature to *damnation*, who woul
not wish to bee changed from ſtat
to ſtate by croſſes and ſickeneſſe, t
Salvation? For as the *Camomile* whic
is *trodden*, groweth beſt, and ſmellet
moſt fragrant; & as the fish is *ſweete*
that lives in the *ſalteſt* waters: ſo thoſ
ſoules are moſt *precious* unto *Chriſt*, wh
are moſt exerciſed and afflicted wit
his *Croſſe*.

5- GOD ſendeth afflictions, t
demonſtrate unto the world the *true*
neſſe of his childrens love & ſervice
Every *hypocrite* will ſerve God whi
leſt hee proſpereth and bleſſeth him
Iob 1, 9, 10. as the *Divell* falſely accuſed *Iob* t
have done; but who (ſave his lovin
Childe) will love and ſerve him i
adverſity, when God ſeemeth to b
angry and *diſpleaſed* with him? yea
& cleave unto him moſt inſeparably
when hee ſeemeth (with the *greate*
frowne, and *diſgrace*) to reject a man
and to caſt him out of his favour? yea
when hee ſeemeth to *wound* and *ki*
a

s an enemie: yea, then to say with *Iob? Though thou Lord kill mee, yet will I put my trust in thee?* The loving and serving of GOD, and trusting in his mercie in the time of our correction and misery, is the *truest note* of an unfained *childe and servant of the Lord.* *Iob 13, 15.*

6. Sanctified affliction is a singular helpe to further our *true conversion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke me diligently.* *Ægypts* burdens made *Israel cry* unto GOD. *Davids* troubles made him pray. *Hezechias* sickneſſe made him to weepe: and miſerie drove the *Prodigall Childe* to returne and ſue for his Fathers grace and mercie. Yea, wee reade of many in the Goſpell, that by *ſickneſſes* and *afflictions* were driven to come unto Chriſt, who (if they had *health* & *proſperity* as others) would have (like others) neglected or contemned their Saviour, and never have ſought unto him for his ſaving health and grace. For as the *Arke of Noah*, the higher it was toſſed with the *Floud*, the neerer it mounted towards *Heaven*; ſo the *ſanctified Soule*, the more it is exerciſed with *affliction*, the neerer it is lifted towards God. Oh bleſſed is that *Croſſe*, that draweth a ſinner to [h] come (upon the knees of his heart) unto Chriſt, to confeſſe his owne miſery, and to implore his *Hoſ. 5, 15.* *Exod. 3 7.* *Pſa. 86 7.* *Iſa. 38 23.* *Luk. 15 16, &c.*

[h] Deus non delectatur pœnis noſtris, ſed confeſſionem quærit, erroris. *Alb. in Pſal. 4. pœnitens.*

end-

endleſſe mercy! Oh *bleſſed*, aye *bleſſed* be that *Chriſt*, that never refuſeth the ſinner that commeth unto him, though wheather driven by *affliction* and *miſerie*!

7. Affliction worketh in us *pietie* and *compaſſion* towars our *fellow-brethren*, that bee in diſtreſſe and miſery: whereby wee learne to have *fellow-feeling* of their calamities: and to *condole* their eſtate *as if wee ſuffered with them*. And for this cauſe Chriſt himſelfe would ſuffer, and bee *tempted in all things like unto us* (ſinne onely excepted) *that hee might bee a mercifull High Prieſt, touched with the feeling of our infirmities*. For none can ſo heartily bemoane the miſery of another, as he who firſt ſuffered himſelfe the ſame affliction. Hereupon a ſinner in miſery may boldly ſay unto Chriſt;

Heb. 13 3.

Heb. 4, 13, and 2, 18, & 5, 8, 9,

Non ignare mali miſeris ſuccurrito Chriſte.

Our frailtie ſith (O Chriſt) thou didſt perceive:

Condole our ſtate, who ſtill in frailtie cleave.

a Sinit Deus juſtum incidere in calamitates, ut virtutem, quæ in illo latebat aliis apertam manifeſtamque faciat, *Dam. lib. 2. de Orch. c. 29.*

8. God uſeth our ſickeneſſes and afflictions, as meanes and examples both to a manifeſt unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to ſtrengthen thoſe who have not received ſo great a *meaſure* of *faith* as wee. For there

can

can bee no greater *encouragement* to a weake Christian, than to behold a *true* Professour (in the extreamest sickenesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the confortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh & blood can understand, or mortal eyes behold in this valley of misery.* And were it not, that wee did see many of those whom we know to bee the undoubted children of *God*, to have endured such afflictions & calamities before us; the greatnesse of the miseries & crosses which oftentimes wee endure, would make us doubt whether wee bee the children of God or no. Aud to this purpose S. *Iames* saith, *God made Iob and the Prophets an example of suffering adversity, & of long patience.*

Rom. 8 18. 1 *Pet.* 4, 14. *Heb.* 2, 10. *Heb.* 2, 7. *Matth.* 27, 34. *Luk.* 24 42. Favos post mella gustavit, *Tertul. lib. de Coron. milit. c.* 24.

6. By afflictions God makes us conformable to the *Image* of *Christ* his Son, who being the *Captaine of our Salvation*, was *made perfect through sufferings*. And therefore hee first bare the Crosse in *shame*, before he was *crowned* with *glory*, & did first take *gall*, before he did eate the *hony combe*: & was first *derided King of the Iewes* by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his

Fathers

Fathers courts. And the more lively our *Heavenly Father* shall perceive the *Image* of his *naturall Sonne* to appear in us, the better he will love us, and when wee have, for a time, borne his *likeneſſe* in his *ſufferings*, and *fought*, and *overcome*, wee shall bee crowned by *Chriſt*, and with *Chriſt* ſit in his Throne, and of *Chriſt* receive the precious *white ſtone*, and *Morning ſtarre*, that shall make us shine like *Chriſt* for ever in his glory.

Pſa. 24 7. 2 *Tim.* 4, 7, 8. *Apoc.* 3, 21. *Apo.* 2 17, 18. *Phil.* 3, 21. Ideo tentantur Sancti, ut ipſi ſe agnoſcant, *Primaſ.* Eſſe ſe magnarum virium homo crederet, ſi nullum unquã earundem virium defectũ ſentiret, *Greg. lib.* 2. *Moral. Iob. Pſalm.* 130. 3.

10. Laſtly, that the godly may be humbled in reſpect of their own ſtate and miſerie: and God glorified by delivering them out of their troubles and afflictions, when wee call upon him for his helpe and ſuccour. For though that there bee no man ſo pure, but if the Lord will *ſtraightly marke iniquities*; hee shall finde in him juſt cauſe to punish him for his ſinne: yet the Lord in mercie doth not *alwayes* in the affliction of his Children reſpect *their ſinnes*: but ſometime layeth afflictions and croſſes upon them for his glories ſake. Thus our Saviour Chriſt told his Diſciples, that *the man was not borne blind of his owne or his Parents ſinne*: but *that the worke of GOD should be shewed on him.* So hee told them like-

a In his quæ patimur, nullum contra Deum murmur cordi noſtro ſubrepat; quia ad quid hoc creator noſter operetur, ignotum eſt, *Greg. Ep.* 3.

b *Ioh.* 9, 3.

wiſe

wise, that *Lazarus sickenesse was not unto the death*, but *for the glory of* God. O the unspeakeable goodnes of *God*, which turneth those afflictions, which are the *shame and punishment* due to our sinnes, to bee the subject of his *honour* and *glory*!

These are the blessed and profitable *ends*, wherefore God sendeth sickenesse and affliction upon his children; whereby it may plainely appeare, that *afflictions* are not signes either of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly* love unto his children whom hee loveth: and therefore *hasteneth* them in this life; where, upon *repentance*, therefore remaines hope of *pardon*; rather than to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians, in the *Primitive Church*, were wont to give God great thankes, for afflicting them in this life. So the Apostles rejoyced, that *they were counted worthy to suffer for Christs name*, Acts 5,41. And the *Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance*, Hebrewes 10,34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous*; yet, *afterwards it bringeth the*

Ioh. 11 4.

Malum pati, malum non est: malum facere, malum est, *Chry. de prod. Iud.* a Cum vexamur ac premimur, tum maximas gratias agamus indulgentissimo Patri quod corruptelam nostrã non patitur longius procedere, sed plagis ac verberibus emendat. *Lact. li. 5 c. 23. Heb.* 12 11.

quiet fruit of righteousnes to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent unto thee this sickenesse: so it would please him to come himselfe unto thee, with thy sickenesse: by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

Meditations for one that is recovered from sickenesse.

IF GOD hath of his mercie *heard* thy *Prayers*, and *restored* thee to thy *health* againe; consider with thy selfe:

1. That thou hast now received from God, as it were, *another life*: Spend it therefore to the honour of God, in *newnesse of life*. Let thy sin dye with thy *sickenesse*: but live thou by grace to *holinesse*.

2. Bee not the more *secure*, that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *Death*: but thinke rather, that GOD (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some *little* longer time of *respit*: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without further delay, out of this world. For although thou hast

escaped

eſcaped this, it may bee thou ſhalt not eſcape the *next* ſickneſſe.

3. Conſider how fearefull a reckoning thou hadſt made before the *Iudgement-Seate* of *Chriſt* by this time, if thou haddeſt dyed of *this Sickneſſe*. Spend therefore the time that remaines, ſo, as that thou mayeſt bee able to make a more *chearefull account* of thy life, when it muſt bee expired *indeed*.

4. Put not farre of the day of Death; thou knoweſt not for all this, how neere it is at hand: and (being ſo fairely warned) bee *wiſer*. For if thou bee taken unprovided, the next time thy excuſe will bee leſſe, and thy judgement greater.

5. Remember that thou haſt vowed *amendment* and *newneſſe* of life, Thou haſt *vowed a vow unto God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou haſt vowed.* The uncleane ſpirit is caſt out; Oh let him not re-enter, with *ſeven worſe then himſelfe*. Thou haſt *ſighed* out the groanes of *contrition*, thou haſt *wept* the teares of *repentance*, thou art washed in the poole of *Bethesda*, ſtreaming with five bloody wounds, not of a troubling *Angell*, but *of the Angell of Gods preſence*, *troubled* with the wrath due to thy ſinnes, who deſcended into Hell, to reſtore thee to ſaving health, and Heaven. *Returne not now, with the Dogge, to*

Eccl. 5, 3.

Matth. 12.43. &c.

Ioh. 4, 2.4. Iſa. 63, 9. Luk. 14 33.

thine owne vomit: nor like the *washed Sow, to wallow againe in the mire* of thy former sinnes, and uncleanneſſe: leſt *being intangled and overcome againe with the filthineſſe of ſinne*, (which now thou haſt eſcaped (thy *latter end prove worſe than thy firſt beginning*. *Twice* therefore doth our Saviour Chriſt give the ſame cautionary warning to *healed ſinners*. Firſt, to the man cured of his 38 yeeres diſeaſe: *Beholde thou art made whole: ſinne no more, leſt a worſe thing fall upon thee*. Secondly, to the Woman taken in Adulterie: *Neither doe I condemne thee: Goe thy way, and ſinne no more*. Teaching us, how dangerous a thing it is to *relapſe* and *fall againe* into the former exceſſe of riot. Take heede therefore unto thy wayes; and pray for grace, *that thou mayeſt apply thy heart unto wiſedome*, during that *ſmall number* of dayes which yet remaine behind. And for thy preſent mercie and health received, imitate the *thankefull Leper*, and returne unto God this, or the like thankeſgiving.

2 Pet. 2,10, 22.

Ioh 5,14.

Iohn 8, 11.

1 Pet. 4,4.

Pſa. 90 12.

A Thankeſgiving to bee ſaid of one that is recovered from ſickneneſſe.

OGracious & mercifull Father, who art the LORD of health and ſickneſſe, of life & of death; *who killeſt, and makeſt alive: who bringeſt downe to the grave, and raiſeſt up againe,*

1 Sam. 2,6.

who

who art the onely preſerver of all thoſe that truſt in thee: I, thy poore and unworthy ſervant, having now (by experience of my painefull ſickneſſe) felt the *grievouſneſſe* of miſery due unto *ſinne*, and the greatneſſe of thy mercie in forgiving ſinners: and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored mee to my health and ſtrength againe, doe here (upon the bended knees of my heart returne (with the *thankefull Leper*) to acknowledge thee alone to bee the God of my health and ſalvation, and to give thee the prayſe & glory, for my ſtrength and deliverance out of that grievous diſeaſe and maladie, and for thus turning my *Mourning* into mirth, my *Sickeneſſe* into health, and my *Death* into life. My ſinnes deſerved punishment, and thou haſt corrected mee, but *haſt not given mee over unto death. I looked (from the day to the night) when thou wouldeſt make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterneſſe of ſickeneſſe oppreſſed mee: I lifted up mine eyes unto thee, O Lord, and thou diddeſt comfort mee: for thou didſt caſt all my ſinnes, behind thy backe, & diddeſt deliver my ſoule from the pit of corruption: and when I found no helpe in my ſelfe, nor in any other creature (ſaying, I am deprived of the reſidue of* Iſa. 38 9. &c.

my yeeres, I shall see man no more, among the inhabitants of the world) then diddest thou restore mee to health againe, and gavest life unto mee : I found thee, O Lord ready to save me.

And now, Lord I confesse, that I can never yeelde unto thee such a *measure* of thankes as thou hast (for this benefit) deserved at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the love and thankefulnesse of my heart, with *abounding teares*! Oh, what shall I bee able to render unto thee, O Lord, *for all these benefits which thou hast bestowed upon my soule!* Surely, as in my *sicknes*, when I had nothing else to give unto thee : I offered Christ and his merits unto thee as a ransome for my sinnes: so being now restored by thy *grace* unto my health and strength, and having no better thing to give: Behold, O Lord, I doe heere offer up my selfe unto thee, beseeching thee so to assist mee with thy holy Spirit, that the remainder of my life, may bee wholly spent in setting forth thy prayse and glorie.

Rom. 12, 1.

O Lord, forgive mee my former follies and unthankefulnesse; that I was no more carefull to love thee according to thy *goodnesse*; nor to serve thee according to thy *will*; not

to

to obey the according to thy *Commandements*; nor to thanke thee according to thy *benefits*. And seeing thou knoweſt that *of my ſelfe I am not ſufficient ſo much as to thinke a good thought*, (much leſſe to doe that which is good and acceptable in thy ſight;) aſſiſt mee with thy grace and holy Spirit that I may (in my *proſperitie*) as devoutly ſpend my health in thy ſervice, as I was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer mee never to forget, either this thy *mercie*, in reſtoring me to my *health*, or thoſe *Vowes* and *Promiſes*, which I have made unto thee *in* my *ſickneſſe*. With my *new* health, renew in mee, O Lord, a right Spirit: which may free mee from the ſlavery of *ſinne*, and eſtablish my heart in the ſervice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my faith in Ieſus Chriſt, who is the Author of my *health* and *ſalvation*. *Let thy good Spirit leade mee in the way that I ſhould walke, and teach mee to deny all ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite, and ſmall remnant of dayes, which cannot long continue; *Teach mee, O*

Tit. 2. 12.

Pſa. 90. 12.

my God, so to number my dayes, that I may apply my heart to that spirituall wisdome, which directeth to salvation. And to this end, make mee more zealous then I have beene in *Religion*, more devout in *Prayer*, more fervent in *spirit*; more carefull to heare, and profit by the preaching of thy *Gospel*; more helpefull to my poore *brethren*; more watchfull over my *wayes*; more faithfull in my *calling*; & every way more abundant in all good works. Let mee (in the joyfull time of *prosperitie*) feare the evill day of *affliction*; in the time of *health*, thinke of *sickneſſe*; in the time of *ſickeneſſe*, make my ſelfe ready for *death*, and when *death* approacheth, prepare my ſelfe for *Iudgement*. Let my *whole life* bee an *expreſſing* thankefulneſſe unto thee for thy Grace and mercy. And therefore, O Lord; I doe here from the very bottom of my heart, together with the *thouſand thouſands of Angels, the foure Beaſts, and twenty foure Elders, and all the creatures in Heaven and on the earth, acknowledge to bee due unto thee, O Father, which ſitteſt upon the throne, and the Lamb thy Sonne*, who ſitteth at thy right hand, and to the *Holy Spirit*, which proceedeth from both, the holy *Trinitie* of perſons in *unitie* of ſubſtance, *all praiſe, honour, glory, and power*, from this time forth and for evermore. *Amen.*

Apoc. 5 13, &c

Medi-

Meditations for one that is like to die.

IF thy ſickeneſſe be like to increaſe unto death; then meditate on *three* things: Firſt, how *graciouſly* GOD dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *bodie*, but as a medicine to cure thy *ſoule*, by drawing thee (who art *ſicke* in ſinne) to come by repentance unto [a] *Chriſt* (thy Phyſician) to have thy *ſoule healed*.

2. That the ſoreſt ſickeneſſe or painefulleſt diſeaſe which thou canſt endure, is *nothing*, if it bee compared to *thoſe dolours* and *paines*, which *Ieſus* [b] *Chriſt* thy Saviour hath ſuffered for thee; when in *a blooay ſweate* hee endured the wrath of God, the *paines* of Hell, and a *curſed death*, which was due to thy ſins. Iuſtly therefore may hee uſe thoſe words of *Ieremy*; [c] *Behold, and ſee if there be any ſorrow, like unto my ſorrow*, which *is done unto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath.* Hath the *Son* of *God* indured ſo much for thy *Redemption*, & wilt not thou a *ſinfull* man indure a little ſickeneſſe for his plea-

a *Matt.* 9, 12. b *Luke* 21, 44. *Pſalm.* 88, 7. *Heb.* 5, 7. *Iſa.* 2, 4 *Pſalm.* 18, 5, 7 *Gal.* 3. 14. c *Lam.* 1, 15. Dum legimus vel audimus, quos & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere, *Theod. ad* 5. c. *in Ro.*

sure; especially when it is for thy good?

3. That when thy sickenesse and disease is at the *extreamest*, yet it is *lesse* & *easier* then thy sinnes have deserved. Let thine *owne* conscience judge whether thou hast not deserved worse then all that thou doest suffer. Murmure not therefore, but considering thy manifold and *grievous* sinnes, thanke God that thou art not plagued with farre more grievous *punishment*. Thinke how *willingly* the damned in Hell would endure thy *extreamest* paines a thousand yeeres, or in that condition that they had but the hope to be saved, & (after so many yeeres) to bee eased of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* then *corrected*, how canst thou but beare patiently his temporall correction, seeing the end is to save thee from eternall condemnation?

Lam. 3, 22. 1 Cor. 11. 32.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren who (being the *beloved* and *undoubted servants* of God when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burthen*: but they are now delivered from *all* their miseries, troubles

Heb. 11, 35, &c. 1 Pet. 5. 9.

5.

and

nd calamities. And so likewise *ere*
ng (if thou wilt patiently tarry the
Lords leisure) thou shalt also bee de-
livered from thy sickenesse & paine;
ither by *restitution* to thy former
ealth with *Iob*; or (which is farre
etter) by being *received* to heavenly
st, with *Lazarus*.

5. Lastly, that God hath not given
hee over into the *hand* of thine *ene-*
my, to bee punished and disgraced;
ut (being thy loving *Father*) he cor-
recteth thee with his owne mercifull
hand. When *David* had his *wish*, to
huse his owne *chastisement*, hee chose
ather to be corrected by the hand of
God, then by any other meanes; *Let* 2 Sam.
us fall into the hands of the Lord; for his 24.14.
mercies are great, and let mee not fall
into the hands of man. Who will not
take any affliction in good part, when
t commeth from the hand of God,
from whom (though no *affliction see-* Heb.
meth joyous: for the present) wee know 22,11.
nothing commeth but what is *good*:
The consideration heereof made *Da-*
vid to endure *Shemeis* cursed rayling, 2 Sam.
with a great patience; and to correct 16.9.
himselfe another time for his impa- 10.
tiencie, *I should not have opened my* Psalm.
mouth, because thou didst it: and *Iob* to 39.9.
reprove the *unadvised* speech of his
wife: *Thou speakest like a foolish wo-* Iob 2,
man. What? shall wee receive good at 10.
the hand of God, and not receive evill?

And

And though the *cuppe of Gods wrath* be al
due to our sinnes, was such a horro
Matth. 26,36. to our Saviours *humane* Nature, th
bee earnestly prayed that it mig
passe from him: yet (when hee co
sidered that it was reached unto hi
by the hand and will of his Fathe
Verse 42. bee willingly submitted himselfe
drinke it to the *very dregs* there
Nothing will more arme thee w
patience in thy sicknesse, then to
that it commeth from the *hand* of t
heavenly *Father*; who would ne
send it, but that hee seeth it to b
unto thee both *needfull and profitable*.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corrupti body*, which was conceived in t *witnesse* of flesh, the *heate* of lust, t *staine* of sinne, and borne in the *bl* of filthinesse; a living *prison* of t soule, a lively *instrument* of sin, a ve *sacke* of stinking dung; the *excreme* of whose nosthrils, eares, pores, a other passages (duely considered) w seeme more loathsome then the u cleanest sincke or vault. Insomuc that whereas *trees* and *plants* bri forth leaves, flowers, fruits, & swee
Psalm. 14.1. Gen.6, 5. smells, *mans* body brings forth, nat rally, nothing but *lice*, *wormes*, *rotte nesse*, *and filthy stinche*. His *affecti*

e altogether *corrupted*; and the *imaginations of his heart are onely evill continually*. Hence it is, that the *ungodly* not satisfied with *prophanesse*, nor *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *precisenesse*, nor the *malicious* with *revenge*, nor the *lecherous* with *cleanesse*, nor the *covetous* with *wine*, nor the *drunkard* with *drinking*. New *passions* and *fashions* doe daily grow, new *feares* and *afflictions* doe still arise: heere *wrath* lyes in wayte, heere *vaine-glory* vexeth; heere *pride* lifts up, there *disgrace* casts downe; and every one *waiteth* who shall arise in the ruine of another. Now a man is privily *stung* with *backebiters* like fiery *Serpents*, anon hee is in danger to bee *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere hee liveth, shall ever bee vexed (like *Lot*) with *Sodomes* uncleanesse.

2. Death brings unto the godly an end of *sinning*, and of all the miseries which are due unto sinne: so that after death *there shall bee no more sorrow, nor crying: neither shall there bee any more paine, for God thall wipe away all teares from our eyes*. Yea by death wee are separated from the company of wicked men, and God *taketh away mercifull & righteous men from the evill to come*. So hee dealt with *Iosiah*; *I will*

Rom.6 7.

Apoc. 21,4.

Isa. 57 1,

2 King 22,20.

gather

gather thee to thy Fathers, and thou shalt bee put in thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave until the indignation passe over. So that as Paradise is the Heaven of the soules joy: the grave may be tearmed the Heaven of the bodies rest.

Isa. 26, 20.

Iob 5, 1

3. Whereas this wicked bodie lives in a world of wickednesse, so the poore soule cannot looke out the Eyes, and not be infected; nor hear by the Eare, and not bee distracted; nor smell at the Nosthrils, and not be tainted; nor taste with the Tongue, and not bee allured; nor touch by the Hand and not bee defiled; and every sense upon every temptation, is ready to betray the soule: by death the soule shall bee delivered from this thraldome, and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15, 53. Oh blessed, thrice blessed bee that death in the Lord which delivers us out of so evill a world, and freeth us from such a bodie of bondage and corruption!

The third sort of Meditations, to consider what good Death will bring unto thee.

1. DEath bringeth the godly mans *Soule* to enjoy an *immediate Communion* with the blessed *Trinity*; in

ever-

erlasting blisse and glory.

. It transiates the *soule* from the ries of this world, the *contagion* of ne, and *society* of sinners, to the *Ci-of the living God, the celesticall Hieru-m, and the company of innumerable gels, and to the Assembly and Congre-ion of the first borne, which are written Heaven, and to God the Iudge of all, to the soules of just men made per-, and to Iesus the Mediator of the new enant.* Heb. 12 22, 23, 24.

3. Death putteth the Soule into actuall and full *possession* of all the heritance and happinesse, which rist hath either *promised* unto thee his *Word*, or purchased for thee by s *blood*.

This is the good and happinesse, ereunto a blessed death will bring e. And what truely *religious Christian* at is young, would not wish him-lfe old, that his appointed time ght the sooner approach to enter o this celestiall Paradise, where ou mayest exchange thy *brasse* for *d*, thy *vanitie* for *felicitie*, thy *vile-sse* for *honour*, thy *bondage* for *free-me*, thy *lease* for an *inheritance*, and y *mortall* state for an *immortall life*? ee that doth not daily desire this esednesse *above all things*, of *all others* e is lesse *worthie* to enjoy it.

If * *Cato Vticensis*, and *Cleombro-*, two Heathen men (reading *Pla-*

* *Plut. in vit. Caton. Cicero Tusc. quæst. lib.* 1. Vel de præcipitiveniasin Tartara saxo, Vt qui Socraticũ de nece legit opus. *Ovid. in Ibin.*

tons

toes booke of the immortalitie of th
Soule) did voluntarily, the one *brea*
his necke, the other *runne* upon hi
sword, that they might the sooner (
they thought, have enjoyed *those joye*
what a shame is it for *Christia*
(knowing those things in a more e
cellent measure and manner, out
Gods owne Booke) not to bee willing t
enter into those heavenly joyes
Matth. Especially when their *Master* cals fo
25,21. them thither. If therefore there be i
thee any love of *God*, or desire of thin
owne happinesse, or salvation: whe
the time of thy departing drawet
neere; that time, I say, and manner o
death, which GOD in his uncha
geable counsell hath appointed an
determined before thou wast borne
yeeld and surrender up (*willingly* an
cheerfully) thy Soule into the mercifu
hand of Iesus Christ thy Saviour
And to this end, when the time i
come, as the *Angell* in the sight o
Manoah, and his wife, ascended fro
the *Altar up to Heaven in the flame*
the Sacrifice: So endevour thou th
thy soule, in the sight of thy friend
Luk. 13 may from the *Altar of a contrite hear*
19,10. ascend up to heaven, in the swee
perfume of this, or the like spiritua
sacrifice of Prayer.

A Praye

A Prayer for the ſick man, when hee is tolde that hee is not a man for this world, but muſt prepare himſelfe to goe unto God.

O Heavenly Father, who art the *Lord God of the ſpirits of all flesh, and haſt made us theſe ſoules*, and haſt appointed us the time, as to come into this world, ſo (having finished our *courſe*) to goe out of the ſame. The *number* of my dayes, which thou haſt *determined*, are now expired, and I am come to that utmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe*. I know O Lord, that if *thou entreſt into Iudgement, no flesh can bee juſtified in thy ſight*: And I (O Lord) of all others should appeare moſt impure and unjuſt; for I have not *fought that good fight* for the defence of thy *Faith* & Religion, with that *zeale* and *conſtancy* that I should: but for feare of diſpleaſing the world, I have given way unto *ſinnes & errours*; and for deſire to pleaſe my *flesh*; I have broken all thy Commandements, in *thought, word, and deed*: ſo that my *ſinnes have taken ſuch hold on mee, that I am not able to looke up*, and *they are more in number then the haires on my head. If thou wilt ſtraitly marke mine iniquities, O Lord, where ſhall I ſtand? If thou peigheſt mee in the Ballance, I ſhall bee found too light*: For I am voide of all

Num. 16, 22, *and* 27 16. *Acts* 13, 25, 26. *Iob* 38, 16. 2 *Tim.* 4, 7. *Pſa.* 90 12. *Iob* 1, 4 5, 14 & 16 22, *and* 21, 21. *Luke* 22, 53. *Pſalm.* 143, 2. 1 *Tim.* 4, 7.

Pſa. 47 12.

Pſalm. 130, 3. *Dan.* 5. 27.

righteousnesse that might merit thy
Matth. 11,28. mercy; and *loaden* with all iniquities that most justly deserve thy heaviest wrath. But, O my Lord, and my God
Matth. 3,17. for *Iesus Christ* thy Sons sake, *in whom thou art well pleased* with all penitent and beleeving sinners; take pitty and compassion upon me, who am the
1 Tim. 1,15. *chiefe of sinners*. Blot out all my sinnes
Ezech. 18,22. out of thy remembrance, and *wash*
Psalm. 51,7. *away* all my transgressions out of thy
1 Pet. 1,19. sight, with the *precious blood* of thy
Ioh. 1, 29. Son; which I beleeve that hee (as a
Rom. 4 25. undefiled Lambe) hath shed for the
1 Cor. 15,3.4 cleansing of my sinnes. In this faith
1 Pet. 2,24. I lived, in this faith I dye: beleeving *that Iesus Christ died for my sins and rose againe for my Iustification*. And seeing that he hath endured that death, and *borne the burthen of that Iudgement* which was due unto my sinnes; O Father, for his death and passion sake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearfull Iudgement which my sinnes have justly deserved: and performe with mee that gracious and comfortable promise, which thou hast made in thy
Ioh. 5, 24. Gospell; *That whosoever beleeveth in thee, hath everlasting life and shall not come into judgement, but shall passe from*
Luk. 17 5. *death unto life*. Strengthen, O Christ my Faith, that I may put the whole confidence of my salvation, in thy

merit

merits of thy obedience and blood. Encreaſe, O holy ſpirit, my patience; lay no more upon mee, *than I am able to beare*: and enable mee to beare ſo much as ſhall ſtand with thy bleſſed will and pleaſure. O bleſſed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchſafe, that as my *outward* man doth decay, ſo my *inward* man may more and more, by thy grace and conſolation, increaſe and gather ſtrength. O Saviour, put my ſoule in a readineſſe, that (like a *Wiſe Virgin*, having the *Wedding Garment* of thy righteouſneſſe and holineſſe) ſhee may bee ready to meete thee at thy comming, *with Oyle in her Lampe*. Marry her unto thy ſelfe, that ſhee may bee *one* with thee in everlaſting *love* and *fellowship*. O Lord, reproove Satan, and chaſe him away: *Deliver my Soule from the power of the Dogge. Save mee from the Lyons mouth.* I thanke thee, O LORD, for all thy bleſſings, both ſpirituall and temporall beſtowed upon me: eſpecially for my *Redemption*, by the death of my Saviour Chriſt; I thanke thee that thou haſt protected mee with thy holy *Angels* from my youth up untill now: Lord, I beſeech thee, give them a charge to attend upon mee, till thou calleſt for my ſoule; and then to carry her (as they did the ſoule of *Lazarus*) into thy heavenly *Kingdome*.

1 Cor. 10, 14.

Matth. 25, 4. Matth. 22, 11. Apoc. 19, 8. Apoc. 19, 7. Ioh. 17 22. Zachar. 3, 2. Pſa. 22 20, 21.

Matth. 18, 8. Heb. 1, 14. Luk. 16 22. Matth. 8, 11. Luk. 23 43. Epheſ. 1 10. Act. 15, 11.

And as the time of my departure shall approach neerer unto mee: so grant, O Lord, that my soule may draw neerer unto thee: And that I may joyfully *commend my soule into thy hands*, as into the hands of a loving Father, and mercifull Redeemer: and at that instant, *O Lord graciously receive my spirit*. All which that I may doe, assist mee, I beseech thee, with thy grace, and let thy holy Spirit continue with mee *unto the end*, and *in the end*, for Iesus Christ his sake; thy Sonne, my Lord, and onely Saviour: In whose name I give thee thy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying: *Our Father, &c.*

Psalm. 31.4.

Act. 7 59.

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of GOD are weakst) then Satan makes the *greatest flourish* of his strength: and assayles them with his strongheſt temptations. For hee knoweth, that either he must now or never prevaile; for if their soules once get to Heaven, hee shall never vexe nor trouble them any more; and therefore hee will now bestirre himselfe as much as he can and labour to set before their eyes all the *grosse sinnes* which ever they committed,

mitted, and the *Iudgement* of God, which are due unto them, thereby to drive them, if hee can, to despaire; which is a grievouser sinne then *all* the sinnes that they committed, or he can accuse them of.

If Satan [a] *therefore trouble thy Conscience more towards thy death, then in thy life time.*

1. Confesse thy sinnes unto God not onely in generall, but also in particular.

2. Make *satisfaction* unto those men whom thou hast *wronged*, if thou bee able. And if thou doest injuriously or fraudulently *detaine* or *keepe* in thy *possession any lands* or *goods*, that of *right* doe belong to any *widdow* or *fatherlesse childe*, presume not, as thou tenderst thy soules health, to looke *Christ* the *righteous Iudge* in the face, unlesse thou doest first make a *restitution* thereof to the right *owners*: for the [b] *Law of God*, under the penaltie of his *curse*, requireth thee *to restore whatsoever was given thee to keepe, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fift part for amends added to the principall.* And unlesse that like [c] *Zacheus* thou doest make *restitution of such goods and lands*, according to GODS Law, thou canst never truely repent; and without true repentance thou canst never

[a] *Satan first stratagene in time of death.*

The defeatures.

[b] *Lev. 6, 2, 3. 4, &c. Numb. 5, 6, 7. 8. Nonremittitur peccatum, nisi restituatur ablatum.*

[c] *Luk. 19, 8, 9 Ezech. 15, 3. 12, 16. Mich. 6 10, 11. Luke 13, 1. Ier. 18. 7. Act. 2. 38. and 8, 22. 1 Pet. 3, 9.*

bee saved. But though by the temptation of the Divell thou hast done *wrong* and *injurie*; yet if thou doest *truely repent*, and make *restitution* to thy power, the Lord hath promised to bee mercifull unto thee, to heare the Prayers of his faithfull *Ministers* for thee, to *forgive thee thy trespasse* and sinne, and to receive thy *soule* in the *merits of Christs blood*, as a *Lambe* without *blemish*.

Gen. 29.7. Iam. 5, 14, 15. Levi. 6, 6, 7.

3. Aske God for Christ his sake *pardon* and *forgivenesse*. And then these troubles of mind are no *discouragements*, but rather *comforts*, *exercises*, not *punishments*. They are *assurances* unto thee, that thou art in the right way; for *the way to Heaven is by the gates of hell*: that is, by suffering *paines* in the *body*, and such *doubtings* in the *mind*: that thy estate in this life being every way made *bitter*, the joyes of eternal life may relish unto thee better and more sweet.

Sathans second assault. The Christians encounter. Psa. 7, 19. Matth. 9.24. Matth. 17, &c Matth. 14, 31.

If Sathan tell thee that thou hast no faith, because thou hast no feeling; meditate.

1. That the *truest faith* hath oftentimes the *least feeling*, & *greatest doubts*, but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the *flesh*, from which thou art *divorced*. When thy flesh shall *perish*, thy weake inward man, which *hates* them, and

loves the *Lord Iesus*, shall bee saved.

2. That it is a *better faith* to believe without *feeling*, then with feeling. The leaſt faith (ſo much as a *graine of Muſtardſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoule which *loveth* Chriſt, & *believeth* in him. Iob 35, 19. Matth. 17, 20.

3. That the Child of God, which deſireth to feele the aſſurance of Gods favour, ſhall have his *deſire*; when God ſhall ſee it to bee for his good: for God hath promiſed to give them the *Water of life*, who thirſt for it. Wee have an example in Maſter *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the *ſight* of the *Stake*; and then cryed out, and clapped his hands for joy to his friends, ſaying, *O Auſtin, he is come, hee is come*: meaning the feeling joy of Faith, & the Holy Ghoſt. *Tarry therefore the Lords leiſure, be ſtrong, and hee ſhall comfort thine heart.* Matth. 10. 14. Apoc. 2, 6. Iſa. 55, 1. Fox Act. Monum Fol. 1555. in the laſt Edition. Pſalm. 27, 16. Sashans 3 aſſaults. The Encounter. 1 Tim. 1, 15.

If Sathan ſhall aggravate unto thee the greatnes, the multitude, and hainouſneſſe of thy ſinnes, meditate:

1. That upon true repentance, it is as eaſie with God to forgive the greateſt ſinne, as the leaſt, and hee is as willing to forgive many; as to pardon one; And his mercy ſhinneth more in pardoning *great ſinners*, then *ſmall offenders*: as appeares in the examples of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, &c. And *where ſinne moſt abounded* Rom. 5 20.

there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*, &c.

Matth. 11,28. 3. That God calleth *all*, even those sinners who are *heavie laden with sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came unto Christ all sorts of sicke sinners: the *blind*, *halt*, *lame*, *lepers*; such as were sicke of *palsies*, *dropsies*, *bloody fluxes*; such as were *Lunaticke*, and possessed *with uncleane spirits*, and *Devils*: Yet of all those not one, that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *sinne* never so *great*, were his *Disease* never so *grievous*. Nay, hee *offered* and gave his mercy to many who never asked it, (being mooved onely with the *bowels* of his owne *compassion*, and the sight of their *misery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38 yeares sicke. If hee thus willingly gave his mercy to them that did not aske it, and was *found of them* (as the Prophet saith)

John 5, 14. Luke 7, 13. Esa. 56 1. Rom. 10,20.

that

hat ſought him not; wil he deny mercy
nto thee, who doſt ſo *earneſtly pray*
or it *with teares?* and doſt, like the
oore *Publicane*, ſo *heartily knock* for
with *penitent fiſts* upon a *bruiſed* and
roken *heart?* Eſpecially when thou
rayeſt to thy *Father*, in the name &
ediation of *Chriſt*, for thoſe ſake he
ath promiſed to *grant whatſoever wee*
hall aske of him: as ſure as God is
rue, hee will not. Though *Ninevehs*
innes had provoked the Lord to ſend
ut his ſentence againſt them, yet up-
n their repentance hee recalled it
gaine, and ſpared the Citie: how
uch more if thou likewiſe repenteſt,
ill hee ſpare thee ſeeing his ſen-
ence is not yet gone forth againſt
hee? If he deferred the *Iudgement* all
Ahabs dayes, for the *externall* shew
nely which he made of humiliation;
ow much more will he cleane turne
way his *vengeance*, if thou wilt *unfai-
edly* repent of thy ſinne, and returne
nto him for grace and mercy?

Ioh. 14
14.

Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam, *Aug. in Pſa.* 50

Hee offered his mercy unto *Cain* who murthered his innocent bro-
her) *If thou doſt well, ſhalt thou not bee
ccepted?* As if hee ſhould have ſaid, If
hou wilt leave thy envy and malice,
nd offer unto me from a faithfull &
ontrite heart, both *thou* and thine *Ob-
ation* alſo ſhall bee acceptable unto
ne. And to *Iudas* (that ſo treacherouſly
betrayed him) in calling him *Friend*, a

Gen. 4, 2.

Matth. 25, 50.

1 Pet. 2 22. Psalm. 140, 3. Matth. 26, 50. a Kings 20, 32, 33. * Vers. 31. b Iudam non tã scelus quam desperatio fecit penitus interire Aug. lib. de util. pœnit. Scelerationi omnibus, O Iuda extitisti, quem non pœnitentia duxit ad Dominũ, sed desperatio traxit ad Laqueũ, Leo. c Sathans fourth assault.

swoet appellation of *love*; and when *Iudas* offered, hee willingly *consented* with that *mouth (wherein never was found guile)* to kisse those dissembling lips, *under which lurked the poyson of Aspes.* Had *Iudas* apprehended this word *friend*, out of the mouth of Christ, as [a] *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should have found the *God of Israel* more mercifull then *Benhadad* found the *King of Israel.* But God was more displeased with *Cain* for *despairing* of his *mercy*, then for *murthering* his *Brother:* and with [b] *Iudas* for *hanging himselfe*, then for *betraying his Master:* in that they would make the *sinnes of mortall* men greater then the infinite *mercy* of the *eternall God*; or as if they could be more *sinfull* then God was *mercifull:* Whereas the leaf droppe of *Christs blood* is of more merit to procure Gods mercy for thy *salvation*, then all the sinnes (that thou hast committed) can bee of force to provoke his wrath to thy *damnation.*

[c] *If Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sinne are greater then other mens, as being sinn of knowledge, and of many yeares continuance, and such as whereby others have beene undone: and all for the most part committed willfully and presumptuously against God and thy conscience. Anf*

therefor

refore though hee will be mercifull unto
ers ; yet hee will not bee mercifull unto
e; meditate:

1. That many (who are now in *The Encounter.*
aven moſt bleſſed and glorious
ints) committed in the ſame kind
hen they lived on earth) as great
d greater ſinnes then ever thou
ſt committed, and continued (be-
re they repented) in thoſe ſinnes
long as ever thou haſt done. As
herefore all their ſinnes, and the
ontinuance in them; could not hin-
er Gods mercy, upon their repen-
nce, from forgiving their ſinnes, &
eceiving them into *favour*: no more
hall thy *ſinnes* & *continuance* therein, 1 Tim 1,16.
inder *him* from being mercifull un-
o *thee, if thou doſt repent as they did*:
ea upon thy *repentance*, every one
f their examples is a pledge that
hee will doe the ſame unto thee that
e did unto them. For as the *leaſt ſin*,
n *Gods Iuſtice*, without Repentance,
s *damnable*; ſo the *greateſt ſinne*, upon
Repentance, is (in his *Mercy*) *pardo-*
nable. Thy *greateſt* and inveterateſt
ſinnes are but the ſinnes of *a Man*:
ut the leaſt of his *mercies* is the
mercy of *God*. Becauſe thou knoweſt
hine owne ſins, thou doubteſt whe-
her they ſhall bee pardoned; Marke
how this doubtfull caſe is reſolved by
God himſelfe: Many in *Iſaies* dayes
thought (as thou doſt) that they had cō-

tinued so long in sinne, that it was *too late* for them now to seeke to returne unto God for *grace* and *mercy*.

Esa. 55 6, 7, 8. But God answereth them; *Seeke ye the Lord whileſt he may be found: call ye upon him whileſt hee is neare.* As if hee had said; Whileſt *life laſteth*, and my *Word is preached*, I am neare to be found of all that seeke me, and pray unto me. The people reply. But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neare thine Holineſſe. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts: and let him returne unto me, & I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would thinke (say the people) that if our sinnes were but ordinary sinnes, this promiſe of *mercy*, might belong unto us. But because our sinnes are so great, and of such *long continuance*, therefore wee feare, leaſt when we appeare before God, he will *reject* us. To this GOD answereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: for as the heavens are higher then the Earth, so are my wayes higher then your wayes, & my thoughts then your thoughts.* If therefore everie sinner in the world were a world of such sinners as thou art: doe thou but (yet what

God

t wa od bids thee) *Repent* and *Believe*; &
o re e blood of *Iesus Christ* being the
nercy od of God, *will cleanse both thee and*
ye th m from all your sinnes.

2. That as God did fore-see all the
ha nes which the world did commit,
Wo d yet all those could-not hinder
ad o m from *loving the world*, so *that hee*
me *ve his onely begotten Sonne to the death*
ord *save as many of the world as would be-*
for *ve and repent*: much lesse shall thy
th nes (being the sinnes of the least
foll mber of the world) be able to hin-
Le er God from loving thy soule, and
ma rgiving thy sinnes, if thou dost *Re-*
re nt and *Believe*.

3. That if hee loved thee *so dearely*
hi when thou wast his *enemy*) that hee
say ayed for thee *so deare* a price, as the
ere pilling of his *Heart-blood*: how can
e o ee now but bee gracious unto thee,
be- hen to save thee, will cost him but
o he casting of a gracious looke upon
ee hee? Looke not thou therefore to the
re *reatnesse* of thy sinnes, but to the *in-*
D finiteness of his mercy, which is so
of urpassing great, that if thou putteſt
re ll thine *owne* grievous sinnes toge-
s. her, and addeſt unto those the sinnes
he of *Cain* & *Iudas*, & putteſt unto them
ur ll the sinnes of all the Reprobates
s. n the world; (doubtlesse it would be
e a *huge* heape;) yet compare this huge
s heape with the *infinite mercy* of God,
t nd there will bee no more compari-

Acts 20,28. 1 *Ioh.* 2 7,

Ioh. 3, 16.

Rom. 8 13.

son

ſon betwixt them, then betwi
the leaſt *Mole-hill*, and the greate
Mountaine in a Countrey. The
of the grievouſeſt ſinne that ever
reade of, could never reach up
gher then unto Heaven, as the crie
the *ſinnes* of *Sodom*: but *the mercy*
God (ſaith *David*) *reacheth up high*
then the heavens, and ſo *overtoppeth*
our ſinnes. And *if his mercy bee great*
then all his workes; it muſt needs be
greater then all thy ſinnes. And
long as his mercy is greater then
ſinnes of the whole world, doe
but *repent*, there is no doubt of *pard*

Gen. 10,13. Pſalm. 108,4. Pſalm. 145,9.

Sathans fifth aſſault.

If Sathan ſhall object, that thou
many times vowed to repent, & haſt
a ſhew of repentance for the time,
yet didſt fall to the ſame ſins againe,
againe, and that all thy repentance
but fained and a mocking of God.
that feeling thou haſt ſo often broken
vow, therefore God hath withdrawne
mercy, and hath changed his love, &c.
ditate:

The Encounter.

1. That though this were tru
(which indeed is hainous) yet it is
ſufficient cauſe why thou ſhould
deſpaire, ſeeing that this is the
life, who vow ſo *oft* to forbeare ſom
ſinne, * till perceiving their weake
neſſe not able to performe it, the
vow that they will vow no more
Their *vowes* ſhew the deſires of the

* *I remember (ſaith Luther) that Staupitius was wont to tel me:*

irituall man; their *breakings*, the *wakneſſe* of their corrupt flesh. And *oft* ſlips to the ſame ſinnes Chriſt reſaw, when hee taught us to pray ily, *O Father, Forgive us our treſpaſſes.* why doth Chriſt enjoyne thee who art but a ſinfull man *to forgive thy* rother [a] *ſeven times in a day, if he ſhall turne ſeven times in a day*, and ſay. *It repenteth me?* but to aſſure thee, that being the God of mercy, & good- neſſe it ſelfe) will forgive unto thee [b] *Seventy times ſeven fold* ſinnes a day, which thou haſt committed a- gainſt him, if thou returne unto him by true repentance. The [c] *Iſraelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were ſtung by the *fierie Serpents* in the wilderneſſe, to aſſure hee [d] that upon thy teares of repen- tance, thou ſhalt be *recovered* by *faith in Chriſt*, as often as thou art wounded to death by ſinne.

2. That thy ſalvation is grounded, not upon the *conſtancy* of thine obe- dience, but upon the [e] *firmeneſſe* of Gods Covenant: Though thou varieſt

Ego pluſquam millies Deo vovi, &c. *I have more then a thouſand times vowed unto God, that I would amend my life, but I could never performe my vow. Henceforth I will make no ſuch vow, becauſe I verily know that I cannot keepe it. Vnleſſe therefore God will bee mercifull unto me for Chriſt his ſake, and grant me a bleſſed departure out of this wretched life, all my vowes and good workes will ſtand mee in no ſtead. This is the ſtate of the leaſt children of God in this life. Reade* Luther *in* Galat. Chap. 5.

a *Luke* 17, 3, 4. b *Matth.* 18. 21, 22. c *Num.* 21, 9. d Poſtlachrymas gemituſque graves clemen- tia Chriſti, Confeſtim eſt oculos ante locanda tuos. e *Iam.* 1, 17. *Rom.* 8, 28. *Rom.* 9, 11.

with

with God, and the Covenant be bro-
ken on thy *behalfe*, yet it is firme o-
Gods part; and therefore all is saf-
enough, if thou wilt *returne*: for ther-
is no *variableneſſe with him, neither sha-
dow of change*. Hee hath locked up thy
ſalvation & made it ſure in his own
unchangeable purpoſe; & hath delivere-
to thy keeping the *Keyes*, which ar-
* *Faith* and *Repentance*; and whilſt thou
haſt *them*, thou mayeſt perſwade thy-
ſelfe that thy ſalvation is ſure an-
ſafe: For *whom God loveth, he loveth t-
the end: and never repenteth* of beſtow-
ing his love on them who *repent* an-
believe.

a Laſtly, *If Sathan ſhall perſwade th-
that thou haſt beene doubting a long time
and that it is beſt for thee now to deſpaire
ſeeing thy ſinnes increaſe, and thy judge-
ment draweth neare*: meditate:

1. That no ſinne (though *never ſ-
great*) ſhould bee a cauſe to moove
any Chriſtian *to deſpaire*, ſo long as
Gods mercy by ſo many *millions* of de-
grees is greater; and that every pe-
nitent and believing ſinner hath the
pardon of all his ſinnes confirmed
by the word and Oath of God; *two
immutable things, wherein it is impoſſible
that God ſhould lie*. His *word* b is, that at
what *time ſoever*, a ſinner, *whoſoever*,
doth repent of his ſinne, c *whatſoever*,
(for both *time*, and *ſinnes*, and *ſinners*
are indefinite) *from the bottome of h-*

heart,

* By theſe keyes Peter opened heaven to himſelfe, & afterwards unto the reſt of the Apoſtles with others. Luk. 22 62. Luk. 24 47, &c Ioh. 10. 21. & Ioh. 13, 1. Rom. 11, 29. Rom. 8 30.

a Sathans ſixt aſſault.

b Heb. 6, 18. Ezek. 18, 22.

c D. King of London his Lectures on Ionah.

heart, God will blot forth all his sinnes out of his remembrance, that they shall bee mentioned unto him no more: If we will not take his word (which God forbid we shoulde doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turne from his way, and live.* As if hee had said: will yee not believe my word? *I sweare* by my life, that I delight not to damne any sinner for his sinnes, but rather to save him, upon his conversion and repentance. The Meditations hereof mooved *Tertullian* to exclaime: *O how happy are we, when God sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if wee will not believe God, when hee sweareth his truth unto us!* Listen, O drooping Spirit, whose Soule is assailed with waves of faithlesse despaire, how happie were it to see many like thee and *Hezekias! (who mourne like Doves for the sence of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger)* rather then to behold many who die like *beasts*, without any feeling of their *owne estate*, or any feare of *Gods Wrath* or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy selfe

Ezech. 33, 1.

O fœlices nos quorũ causa jurat Deus! O miserrimos nos si non Deo quidem juranti credemus, Tertul. Isa. 28, 14.

in the *Allsufficient* Attonement of the blood of the Lambe, which *speaketh better things then that of Abel.* And pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ dyed, and for whom a *wounded* spirit (judging rather according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken mee?* And doubt not, but ere long thou shalt as truly *reigne* with him, as now thou doest *suffer* with him; for *Yea*, and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Heb. 12,24.

Matth. 27,46.

2 *Tim.* 2,11. 2 *Cor.* 1 20.

Apoc. 3,14. *Heb.* 6, 6.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agony* of *death*, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest victory, hee shall receive the *fowlest* foile; yea, when the *eyestrings* are broken, that thou canst not see the light, *Iesus Christ* will appeare unto thee to comfort thy *Soule*, and his *holy Angels* will carry thee into his *heavenly Kingdome*.

hen shall thy friends behold thee, ike *Manoahs* Angell) doing wonders deed, when they shall ſee a *fraile an* in his *greateſt weakeneſſe* (by the eere aſſiſtance of *Gods Spirit*) over-mming the *ſtrength* of ſinne, the *ſterneſſe* of death, and all the *power* f Sathan; and in the *fire* of *Faith*, nd *perfume* of *Prayer*, aſcend up with *ngels* victorioufly into heaven.

An Admonition to them who come to ſiſt the ſicke:

THey who come to viſit the ſicke, muſt have a ſpeciall care not to and *dumbe* and *ſtaring* in the ſicke erſons face, to diſquiet him, nor et to ſpeake *idly*, and to aske *unpro-table* queſtions, as moſt doe.

If they ſee therefore that the ſicke arty is like to die, let them not diſ-emble, but lovingly and diſcreetly dmonish him of his weakeneſſe, & o prepare for eternall life. One oure well ſpent, when a mans life is lmoſt out-ſpent, may gaine a man he aſſurance of eternall life. Soothe im not with the vaine hope of *this ife*, leaſt thou betray his Soule to eternall Death. Admonish him plai-nely of his eſtate, & aske him briefly heſe, or the like Queſtions.

Questions to bee asked of a sicke man, that is like to die.

DOest thou believe that Almighty God, the Trinity of Persons in Vnity of Essence, hath by his power made heaven and earth, & all things therein? and that hee doth still by his *Divine providence* governe the same; so that nothing comes to passe in the *world*, nor to *thy selfe*, but what *his divine hand and counsell hath determined before to bee done?*

2. Dost thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almighty God in *thought*, *word*, and *deed?* And hast deserved for breaking his *holy lawes*, the *Curse of God*, which containeth *all the miseries of this life*, and *everlasting torments* in hell fire, when this life is ended, if so be that God should deale with thee according to thy *deserts?*

3. Art thou not sorry in thy heart that thou hast so broken his Lawes, and neglected his Service, and worshippe, and so much followed the world, and thine owne vaine pleasures? And wouldest thou not lead a holier life, if thou wert to begin againe?

Rom. 8 35. Heb. 9, 2, 4.

4. Doest thou not from thy heart desire to bee reconciled unto God in *Iesus Christ*, his blessed Son, thy *Mediator*, who is *at the right hand of God in*

heaven,

heaven, now appearing for thee in the sight of God, and *making request unto him for thy* Soule?

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Iesus Christ the onely Mediator of the New Testament*, is able *perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say unto Christ, *Whom have I in Heaven but thee? And there is none upon earth that I desire beside thee?* Heb. 9, 11. 1 Tim. 2. 5. Heb. 7, 25. Psa. 73 25.

6. Dost thou confidently believe, and hope to be saved by the *onely merits* of that bloody death and passion, which thy Saviour *Iesus Christ* hath suffered for thee? not putting any hope of salvation in thine *owne merits*, nor in any *other meanes* or creatures? Being assuredly perswaded, *That there is no salvation in any other*; & *that there is no other name under Heaven, whereby thou must be saved?* Act. 4 12. Act. 10, 4.

7. Dost thou heartily *forgive* all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) *aske forgivenesse* of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all *malice* and *hatred*, which thou hast borne to any body: that thou mayest appeare before the face of Christ Ecc. 26, 29.

Esa. 9, 6. Heb. 22, 24. (the *Prince* of *peace*) *in perfect love* and *charity*?

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold from any *widdow* or *fatherlesse children*, or from any other person whomsoever? Bee assured, that unlesse thou shalt *restore* (like *Zacheus*) these goods and lands (if thou bee able) thou canst not truly *repent*; and without true *repentance*, thou canst not bee *saved*, nor look Christ in the face: whē thou shalt appeare before his judgement-seat.

9. Doest thou *firmely believe* that thy *body* shall be raised up out of the *Grave*, at the sound of the last *Trumpet*? And that thy body and soule shall bee united together againe in the *resurrection-day*, to appeare before the *Lord Iesus Christ*: and thence to goe with him into the kingdome of Heaven, to live in everlasting Blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in these or the like words:

A Prayer to bee said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and to whom *belongs the issues of death*: we thy

children

children heere assembled, doe acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded* us to pray one for another, *especially* for the *sicke*, and hast promised *that the prayers of the righteous shall availe much with thee*: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, wee are bold to become humble suiters unto thy divine Majestie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine owne fatherly hand. We could gladly wish the *Restitution* of his health, and a longer *continuance* of his life & Christian *Fellowship* amongst us: but for as much as it appeareth (as farre as we can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: we submit *our wils to thy blessed will*, and humbly intreat for *Iesus Christ* his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him *all his sinnes*; as well that wherein hee was *conceived* and *borne*, as also all the offences and transgressions which ever since to this *day* and Iam. 5.

houre hee hath committed iu *thought*, *word* and *deed* againſt thy divine Majeſty. Caſt them behinde thy backe, *remoove them as farre from thy preſence, as the Eaſt is from the Weſt*; blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood* of *Chriſt*, that they may no more bee ſeene, and deliver him from all the Iudgements, which are due unto him for his ſinnes, that they may never trouble his Conſcience, nor riſe in Iudgement againſt his Soule, and *impute unto him the righteouſneſſe of* Ieſus Chriſt, whereby hee may appeare *righteous* in thy ſight: And in this extremitie at this time, wee beſeech thee looke downe from Heaven upon him with thoſe eyes of grace and compaſſion, wherewith thou art wont to looke upon thy children in their affliction and miſerie. Pittie thy wounded *Servant*, like the good *Samaritan*: for here is a ſicke *Soule* that needeth the helpe of ſuch an *heavenly Phyſician*. *O Lord increaſe his faith*, that hee may believe that *Chriſt* died for him, and that his blood cleanſeth him from all his ſinnes: and either *aſſwage* his *paine*, or elſe *increaſe* his *patience*, to indure thy bleſſed will and pleaſure. And (good Lord) lay no more *upon him*, then thou ſhalt enable him to beare. *Heave* him up unto thy ſelfe, with thoſe *ſighs* and

Pſalm. 103.1.

groanes

groanes which cannot bee expreſſed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnes* of thy *Mercy* and power towards them that believe in thee. And in his *weakeneſſe*, O Lord, ſhew thou thy *ſtrength*. Defend him againſt the *ſuggeſtions* and *temptations of Satan*: who (as hee hath all his life time) will now in his weakeneſſe eſpecially, ſeeke to *aſſaile* him, and to devoure him. O *ſave* his *ſoule*, and *reproove Satan*, and command thy *holy Angels* to be about him, to aide him, and to chaſe away all evill and malignant Spirit farre from him. Make him more and more to loath this world, and *deſire to be looſed, and to bee with Chriſt*: And when that *good houre* and time ſhall come, (wherein thou haſt determined to call for him out of this preſent life) give him grace *peaceably* and *joyfully* to yeeld up *his ſoule into thy mercifull hands*. And doe thou receive him into thy mercy, and let thy *bleſſed Angels* carry him into thy kingdome. Make his *laſt houre his beſt houre*, his *laſt words* his *beſt words*, and his *laſt thoughts* his *beſt thoughts*. And when the ſight of his *Eyes* is gone, and his *Tongue* ſhall faile to doe his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Ieſus Chriſt* in heaven ready to receive him: and that thy Spirit within him

may *make requests for him, with sighs which cannot bee expressed.* Teach us *in him* to read and see our *owne end* and *mortalitie*, and therefore to bee carefull to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our deare Brother (*or sister*) thy sicke servant, unto thy eternall grace and mercy, in that Prayer, which *Christ* our Saviour hath taught unto us, saying,

Rom. 8 36.

Our Father which art in heaven, &c.

Thy Grace, O Lord Iesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sicke servant, to the end, and in the end, Amen.

Let them read often unto the Sicke, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob.*

The 14, and 19 Chapters of *Iob.*

The 34 Chapter of *Deuteronomy.*

The two last Chapters of *Ioshua.*

The 17 Chapter of the first of *Kings.*

The 2, 4, and 12 Chapters of the second of *Kings.*

The 38, 40, and 65 Chapters of *Isaiah.*

The History of the Passion of Christ.

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *Iames*:

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to *wait* upon God, by *Faith* and *Patience*, till he send for him; & praying the Lord to send them a joyfull meeting in the Kingdome of *Heaven*, and a *blessed Resurrection* at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatiency in sicknesse.

IF in thy sickneſse by extremity of paine thou bee driven to impatiency, meditate:

1. That thy *sinnes* have deserved the *paines of hell*: therefore thou mayest with greater patience endure these *fatherly corrections*.

2 That these are the *scourges* of thy heavēly *Father*, & the rod that is in his hand. If thou didst suffer with reve- *Heb.* 12,9.

rence

rence being a *child*, the correction of thy *earthly parents*; how much rather shouldest thou now subject thy selfe (being the *Child* of God) to the chastisement of thy *Heavenly Father*, seeing it is for thine *eternall* good?

3. That Christ suffered in his soule and body [a] *far grievouser* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith Peter) [b] *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, *Let us*, [c] (saith Saint Paul) *runne with joy the race that is set before us, looking unto Iesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.*

4. That these afflictions which now you suffer, *are none other but such which are accomplished in our brethren that are in the world*, as witnesseth [d] *Peter*: Yea, *Iobs* afflictions were farre more grievous. There is not one of the *Saints*, which now are at *rest* in Heavenly Ioyes, but endured as much as you doe, before they * went thither: Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the [e] *God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle*

[a] Vir dolorum. *Isa.* 53. 3.
[b] 1 Pet. 2, 21.
[c] Heb. 12, 1.
[d] 1 Pet. 5, 9.
* *L. Romitus* Cum quotannis gravi morbo tentaretur à Deo, doluit quod uno anno liber esset, ac si à Deo tunc desertus fuisset, *vit. Patr. c.* 2. 8.
[e] 1 Pet. 5, 10.

you.

you. And that *God of his fidelity will not suffer you to bee tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.* 1 Cor. 10, 13.

5. That God hath determined the time when thy affliction shall *end*, as well as the time when it *began*. a *Thirtie eight yeares* were appointed the *sicke* man at *Bethesdaes* poole. *Twelve yeares** to the Woman with *the bloody issue*. b *Three Moneths to Moses. Tenne dayes tribulation to the* † *Angell* of the Church of *Smyrna*; *three dayes* c *plague to David.* Yea the number of the godly mans tears are *registred in Gods booke*, and the quantitie kept in his *Bottle*.

a Ioh. 5 5.
*Matt. 9, 20.
b Exod. 12.
† Apoc. 2, 10.
c 1 Sam. 24. 23. Psalm. 56, 8.

The time of our troubles (saith *Christ*) is but a *modicum*, Gods *anger* lasts but a *moment* (saith * *David*,) A *little season* (saith d the Lord:) and therefore calls all the time of our paine, but the houre of *sorrow*. *David* † (for the swiftnesse thereof) compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre*. Compare the *longest misery* that man indures in this life, to the *eternity of heavenly joyes*, and they will appeare to bee nothing. And as e the sight of a *Sonne* safe *borne* makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heaven, who was *borne for thee*, will make all these pangs of *death* to bee quite forgotten, as if they had never

Modicum & videbo vos. Ioh. 16 6.
*Psal. 80
Apoc. 6 11.
d Ioh. 16.
† Psal. 110, 7. Nubecula est, cito transibit.
e Ioh. 16, 21.

beene

beene: like *Stephen*, who, as soone as he saw *Christ*, forgot his owne *wounds*, with the horrour of the *grave*, and terror of the *stones*; and sweetly yeelded his *soule* into the hands of his *Saviour*. Forget thine owne paine, thinke of *Christs wounds*: [b] *Bee faithfull unto the death, and hee will give thee the Crowne of eternall life.*

Acts 7.

b Apo. 2,10.

c Iob 2,10. d Rom. 8,28, 38,39.

6. That you are now called to *Repetitions* in Christs Schoole; to see how much *Faith*, *Patience*, and *Godlinesse* you have learned all this while: and whether you can (like [c] *Iob*) *receive* at the hand of God *some evill*, as well as you have hitherto *received* a great deale of *good*. As therefore you have alwayes prayed, *Thy will be done*, so be not now *offended* at this which is done by his *holy will*.

Morbus nō malis adnumerandus, quia multis utiliter accedit. *Basil. in Hexam.* Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare. *Nazian. ad Philagrium.*

7. [d] *That all things shall work together for the best to them that love God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor powers*, &c. *shall be able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your selfe, that every *pang* is a prevention of the *paines* of Hell: every respite, an *earnest* of Heavens *Rest*: And how many *stripes* doe you esteeme Heaven worth? As your life hath beene a *Comfort* to others: so give your friends a *Christian example* to die, and deceive the Divell as *Iob* did. It is but the *Crosse of Christ* sent before,

to

to *crucifie* the love of the World in *thee*; that thou mayeſt goe eternally to live with Chriſt, who was *crucified for thee*. As thou art therefore a true *Chriſtian*, take up (like *Simon* of *Cyrene*) with both thy armes, his holy *Croſſe*, carrie it after him unto him: thy paines will shortly *paſſe*, the joyes shall never paſſe away.

Conſolations againſt the feare of Death.

IF in the time of thy *ſickneſſe* thou findeſt thy ſelfe *fearefull* to *die*; meditate:

1. That it argueth a *daſtardly* mind to feare that which is *not*: for in the *Church of Chriſt* there is no *death*, *Iſay* 25,7,8. And, *Whoſoever liveth and believeth in Chriſt, ſhall never die*, *Iohn* 11, 26. Let them feare Death, who live without Chriſt. Chriſtians die not; but when they pleaſe God, they are like *Enoch*, tranſlated unto God. Their paines are but *Eliahs fiery Chariot* to carry them up to heaven: or like *Lazarus* ſores, ſending them to *Abrahams boſome*. In a word, if thou bee one of them, that, like *Lazarus*, *loveſt Ieſus*, *thy ſickneſs is not unto the death, but for the glory of God*: who of his love changeth thy *living death* to an *everlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly*, when they might have lived) in hope of the *immortalitie*

Gen. 5. 24. 1 *King.* 2, 11. 12. *Luk.* 16 2. *Ioh.* 14

of

of the Soule; wilt thou being trained so long in *Christs Schoole*, (and now called to the *Marriage-Supper* of the blessed *Lambe*, *Apoc.* 19. 7.) be one of those *Guests* that refuse to goe to that *joyfull Banquet*? God forbid.

2. Remember that thy abode here, is but the *second degree* of thy life: for afther thou hadst *first lived nine moneths in thy mothers wombe*, thou wast of necessity driven thence, to live heere in a *second degree* of life. And when that number of *Moneths*, which God hath *determined* for this life, are expired; thou must likewise leave this, and passe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore, passed *Christ* himselfe, and all his *Saints* that were *before thee*; and so shall all the rest after *them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that bee uncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Iob 14. 1.

Mors præsentis vitæ exitus, & introitus melioris, *Ber.* in Ep. ad Rom.

3. Consider that there are but *three*

things

things that can make *Death* so feareſull unto thee, firſt, the loſſe thou haſt *thereby*: ſecondly, the *paine* that is *therein*, thirdly, the terrible *effects* which follow after: All theſe are but falſe *fires*, and cauſleſſe *feares*. For the firſt, if thou leaveſt here *uncertaine goods*, which *Thieves* may *rob*; thou ſhalt finde in Heaven a *true Treaſure*, that can never be taken away: theſe were but lent thee, as a *Steward* upon accounts, thoſe ſhall bee *given* thee as thy *reward* for ever. If thou leaveſt a *loving wife*; thou ſhalt be maried to *Chriſt*, which is *more lovely*: If thou leaveſt *Children* and *Friends*, thou ſhalt there finde al thy *Religious* Anceſtours, and Children departed: yea, *Chriſt*, and all his bleſſed *Saints* and *Angels*: and as many of thy Children as bee *Gods Children*, ſhall thither follow after thee. Thou leaveſt an *earthly poſſeſſion, and an Houſe of clay*, and thou ſhalt enjoy an *Heavenly inheritance* and *manſion of glory*: which is purchaſed, prepared, & reſerved for thee. What haſt thou loſt? Nay, is not death unto thee *gaine? Goe home, goe home*, and wee will follow after thee.

Matth. 6. 19, 20.

Iob 14 1.

2 Cor. 5, 1.

Secondly, for the *paine* in death, the feare of death more *paines* many, then the very *pangs* of death: for many a Chriſtian dyes without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the

Timor mortis ipſa morte pejor.

2 Cor. 12, 9.

2 Cor. 21 9. 2 Cor. 10,12. *word of God*, who hath promiſed in thy *weakneſſe to perfect his ſtrength*, and *not to ſuffer thee to be tempted above that thou art able to beare*. And Chriſt will ſhortly turne all thy temporall *paines* to his *eternall joyes*.

Laſtly, as for the *terrible effects* which follow *after* death, they belong not unto thee, being a *Member* of *Chriſt*, for *Chriſt* by his death hath taken away the *ſting* of death to the *faithfull*; ſo that now there is no *condemnation* Rom. 8 1. *to them that are in Chriſt Ieſus*. And *Chriſt* hath proteſted, that *he that believeth in* Ioh. 5, 24. *him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*. Hereupon the holy Spirit from Heaven ſaith, *Bleſſed are the dead that die in the Lord*; and that 1 Cor. 15. *from thenceforth they reſt from their labours, and their workes do follow them*. In 1 Theſ. 4. reſpect therefore of the faithfull, Eſa. 25 Ap. 14 1 Ioh. 4.1. *death is ſwallowed up in victory*, and his *ſting*, which is *ſin*, and the *punishment thereof*, is taken away by Chriſt. Hence Death is called (in reſpect of our *bodies*) a *ſleepe*, and *reſt*: in reſpect of our *ſoules*, *a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; a diſſolution of ſoule and body to bee with Chriſt*. What ſhall I ſay? *Precious in the ſight of the Lord is the death of his Saints*. Theſe paines are but thy *throwes* and *travell* to bring forth *eternall life*. And

ἀπόλυσις ἐν εἰρήνῃ. Luc. 2. 2 Cor. 5 Phil. 2. ἀναλῦσαι. Mors porta gloriæ, Ore. janua vitæ. Ber.

who

who would not paſſe through Hell, to goe to Paradiſe? Much more through *death*? There is nothing *after death*, that thou needeſt feare; not thy *ſinnes*, becauſe Chriſt hath payed thy *ranſome*; not the *Iudge*, for hee is thy loving *Brother*; not the *Grave*, for it is the *Lords bed*; not *Hell*, for thy *Redeemer* keepes the *keyes*; not the *Devill*, for *Gods Holy Angels pitch their tents about thee*, and will not leave thee till they bring thee to Heaven. Thou waſt never nearer *Eternall life*: glorifie therfore Chriſt *by a bleſſed death*. Say chearefully, *Come Lord Ieſus*; for thy ſervant commeth unto thee: I am *willing*, Lord, helpe my *weakneſſe*.

Seven ſanctified Thoughts, and mournefull ſighes of a ſicke man ready to die.

NOw for as much as God of his infinite mercy doth ſo temper our paine and ſickeneſſe, that we are not alwayes oppreſſed with extremity: but gives us in the middeſt of our extremities ſome *reſpite*, to eaſe & refreſh our ſelves; thou muſt have an eſpeciall care (conſidering how ſhort a time thou haſt either *for ever* to loſe or to obtaine Heaven) to make uſe of every breating time, which God doth affoord thee; & during that little time of *eaſe*, to gather ſtrength againſt the fits of *greater anguish*. Ther-

fore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort *thoughts* and *ſignes*.

The firſt Thought.

SEeing every man enters into this life in *teares*, paſſeth it in *ſweat*, and ends it in *ſorrow*, ah what is there in it that a man ſhould deſire to live any longer in it! O what a folly is it, that when the *Mariner* roweth with all his force to arive at the *wished port*; & that the *traveller* never reſteth till he comes to his journeys end, we feare to deſcry our Port; and therefore would *put back* our Bark, to bee longer toſſed in this continuall *tempeſt*! wee *weep* to ſee our *journeys* end, & therefore deſire our journey to be lengthened, that wee may bee more tired with a *foule* and *comberſome* way.

The ſpirituall Sigh thereupon.

Gen. 47,9. O Lord, this life is but a troubleſome Pilgrimage: *few* in dayes, but *full* in evils, and I am weary of it, by reaſon of my ſinnes: Let me therfore (O Lord) intreate thy Majeſty in this my *bed of ſickneſſe*, as *Elias* did under the *Iuniper tree in his affliction*: *It is now enough, O Lord, that I have lived ſo long* in this valey of miſerie: *take my ſoule into thy mercifull hands, for I am no better then my Fathers.*

1 Reg. 19,4.

The

The second Thought.

THinke with what a *body of sinne* thou art loaden, what great *civill warres* are contained in a little *World*; the *flesh fighting against the Spirit, passion* against *reason: Earth* against *Heaven*: & the world *within thee* banding it selfe for the World *without* thee; and that but one onely meane remaines to end this conflict, *Death*; which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*, the *pure* and *regenerate part* of thy soule, from that part which is *impure* and *unregenerate*. Rom. 7 24. Iam. 4, 1. Gal. 5, 17.

The spirituall Sigh upon the second Thought.

O *Wretched man that I am, who shall deliver mee from the body of this death?* O my sweete Saviour Iesus Christ, *thou hast redeemed mee with thy precious blood*: and *because thou hast delivered my soul, from sin, mine eyes from teares, & my feet from falling.* I doe here from the very bottom of my heart, ascribe the whole *praise* & *glory* of my salvation, to thy onely *grace* & *mercy*, saying (with the holy *Apostle*) *Thanks bee unto God which hath given me the victory through our Lord Iesus Christ.* Rom. 7 24. 1 Pet. 2 Apoc. 5, 9. Psalm. 116. 8. 1 Cor. 15, 57. Psalm. 145.

The third Thought.

THinke how it behooves thee to bee assured that thy soule is

Christs: for *death* hath taken sufficient *gages* to assure himselfe of thy *body*; in that *all* thy Senses begin already to die, save onely the sense of *paine*; but sith the *beginning* of thy being began with *paine*, marvell the lesse if the end conclude with *dolours*. But if those temporall *dolours* (which onely afflict thy body) bee so painfull: O Lord: *Who can endure the devouring fire? Who can abide the everlasting burning?*

Isa. 33, 14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from paine; and restore my *Soule* to life eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*, and from these *bodily paines* receive my soule into thine everlasting peace: for I cry unto thee with *Stephen*, *Lord Iesus receive my spirit.*

Acts 7, 59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner, then thy flesh would bee willing, to *Christ* and his heavenly joyes: Remember, that that worst is thy best hope. The worst therefore of

death,

death, is rather a helpe then a harme.

The ſpirituall Sigh upon the fourth Thought.

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee: forſake not him that in *miſerie* flyeth unto thy *Grace* for ſuccour and mercy; O ſound that *ſweet voice* in the eares of my Soule, which thou ſpeakeſt unto the *penitent thief* on the Croſſe, *This day ſhalt thou bee with mee in Paradiſe*. For, I, O Lord, doe (with the Apoſtle) from my Soule ſpeak unto thee, *I deſire to bee diſſolved: and to be with Chriſt.* Luke 23.45.

The fifth Thought.

THinke (if thou feareſt to die) *That in Mount Sion there is no death: for hee that believeth in Chriſt ſhall never die.* And if thou dareſt to live, without doubt the *life eternall* (whereunto this *life* is a *paſſage*) *ſurpaſſeth all.* There do all the faithfull departed (having ended their miſeries) live with Chriſt in joyes; and thither ſhall all the godly which ſurvive; bee gatered out of their troubles, to enjoy with him eternall reſt. Iſa. 25 7, 8. Ioh. 11, 25.

The ſpirituall Sigh upon the fift Thought.

O Lord thou ſeeſt the malice of Sathan, who (not contenting him-

1 Pet. 5,8. selfe, *like a roaring lion*, all the *dayes* & *nights* of our life, to seeke our destruction) shewes himselfe most *busie*, when thy Children are *weakest* and *neerest* to their end. *O Lord reprove him*, and preserve my soule. He seekes to terrifie mee with *death*, which my *sinnes* have *deserved*; but let thy *holy Spirit* comfort my soule with the assurance of eternall Life, which thy *Blood* hath *purchased*. Asswage my *paine*, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee with old

Luk. 22 9. blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy Word*

The sixt Thought.

THinke with thy selfe, what a blessing God hath bestowed upon thee *above many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to bee buried in the *Sepulchre of Gods servants*,

Act. 8 16,6,7 Luk. 14 14. who all wait for the *hope of Israel*, the *raising* of their bodies in the *Resurrection of the Iust*.

The spirituall Sigh upon the sixt Thought.

Ioh. 11 2,26. Vers. 24 O Lord Iesus Christ, *who art the Resurrection and the life, in whom*

whosoever

whosoever believeth, shall live though hee were dead. I believe, that whosoever liveth and believeth in thee shall never die: I know that I shall rise againe in the Resurrection of the last day: for I am sure that thou my Redeemer livest: And though that after my death wormes destroy this body, yet I shall see thee my Lord, and my God in this flesh. Grant therefore O Christ, for thy bitter death and Passions sake, that at that day I may bee one of them to whom thou wilt pronounce that joyfull sentence; *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.*

Iob 19 25,26.

Matth. 25,4.

The seventh Thought.

THinke with thy selfe how Christ endured for thee a *cursed death*, & the *wrath of God*, which was due unto thy sinnes, & what terrible *paine* & cruel *torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs Faith, when they might have *lived* by *dissembling* or *denying* him: how much more willing shouldest thou bee to depart in the *Faith* of *Christ*, having lesse *paines* to torment thee; and more meanes to comfort thee?

Gal. 3, 13, Lam. 1, 12,

The spirituall Sigh upon the 7 Thought.

O Lord, my sinnes have deserved the *paines of Hell*, and *eternall*

death: much more these *fatherly corrections*, wherewith thou doest afflict me, *But O blessed Lambe of God, which takest away the sinnes of the world, have mercy upon me; and wash away all my filthy sins with thy most precious blood: and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of truth.*

Ioh. 1, 29.

Apoc. 5, 1.

Luk. 23 4.

Psalm, 31, 5.

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may bee) to send for some godly and religious *Pastor*, not onely to *pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous* [a] *Prophet, and* [b] *Elders of the Church*) but also upon thy *confession, and unfained repentance*, to *absolve* thee of thy sinnes. For, as Christ hath given him a *Calling*, to [c] *baptize thee unto repentance for the remission of thy sinnes*; so hath hee likewise given him *a calling: and* [d] *power, and* [e] *authority*, (upon repentance) *to absolve thee from thy sinnes.* [f] *I will give thee the Keyes of the Kingdome of Heaven? and whatsoever thou shalt binde upon earth, shall bee bound in Heaven; and whatsoever thou shalt loose on earth, shall bee loosed in Heaven.* And againe, *Verily I say unto you, Whatsoever yee binde on earth, shall bee bound in Hea-*

a Gen. 20, 7. Ier. 18, 20, and 37, 1. Ezech. 14 14.

1 Sam. 9, 7, & 21, 19, 22.

b Sam. 5, 14, 15, 16.

c Marc. 1, 4. Act. 19, 4.

d 1 Cor. 5 4.

e 1 Cor. 10, 1.

f Matth. 16, 19. Matth. 18, 18.

en, and whatsoever yee loose in earth, shall bee loosed in heaven: And againe, *receive yee the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sinnes yee retaine, they are retained*. This doctrine was as ancient in the Church of God, as *Iob*, for *Elihu* tels him, *That when GOD strikes a man with malady on his bed, so that his soule draweth neare the grave, and his life to the buriers: if there bee any messenger with him, or an Interpreter, one of a thousand, to declare unto man his righteousnesse, then will hee have mercy upon him*, &c. And answerable hereunto (saith *Iames*) *If the sicke have committed sinnes*, (upon his repentance, and the prayers of the Elders) *they shall be forgiven him: these have power to shut Heaven, and to deliver* (the scandalous impenitent sinners) *to Sathan*; for, *the weapons of their warfare are not carnall, but mighty through God, to cast downe*, &c. *and to have vengeance in readinesse against all disobedience*. They have the *Key of loosing*, therefore the *power of absolving*.

Ioh. 20 21.

Iob 33 13.

Sam. 5, 17, 18.

Apoc. 11, 6.

1 Cor. 5, 5.

1 Co, 10, 2, &c.

Mark. 16.

The *Bishops* and * *Pastors* of the Church doe not forgive sinne by any *absolute power* of their owne (for so onely Christ their Master forgiveth sinnes) but *Ministerially*, as the *servants of Christ*, and *stewards*, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they

* Ministri peccata remittunt, non αὐτεξουσίως sed ὀργανικῶς.

1 Cor. 5, 4.

2 Cor. 4 1, 2.

Act. 13, 38.

they doe *declare* and *pronounce* either *publikely* or *privately*, but the word of God, what *bindeth*, what *looseth*, and the *mercies* of God to penitent sinners; or his *Iudgement* to impenitent and obstinate persons: and so doe *apply* the *generall promises* or threatnings to the *penitent* or *impenitent*. For Christ from Heaven doth by them (as by his *Ministers on earth*) declare *whom hee remitteth and bindeth* and to *whom hee will open the Gates of Heaven*, and against *whom* hee will shut them. And therefore it is not said: *whose sinnes ye signifie to be remitted, but whose sinnes ye remit*. They then doe remit sinne, because *Christ by their ministery remitteth sinnes*; as *Christ* by his *Disciples loosed Lazarus*, *Ioh.* 11, 44. And as no Water could wash away *Naamans* Leprosie, but the Water of *Iordan*, (though other Rivers were as cleare) because the *promise* was annexed unto the Water of *Iordan*, and not of other Rivers; So, though another man may pronounce the same *words*, yet have they not the same efficacy and power to worke on the Conscience, as when they are pronounced from the mouth of *Christs* Ministers, because that the * *promise* is annexed to the *Word* of God in their mouthes: for them hath hee [b] *chosen*, [d] *separated*, and [d] *sent*

to this end saith Basil. *in Ascet. c.* 13. Christus omnibus Pastoribus & Doctoribus, ὁσωπαρέχει ἐξουσίαν. æqualem tribuit potestatem cujus signum est, quod omnes ex æquo ligant & solvunt, ut Petrus. *Papists dare not deny this.* Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. *In supplement. Thes.* 4, 6. *Ioh* 10. * *Ioh* 20.23. b *Act.* 1,24. c *Act.* 12,2. d *Rom.* 1,1.

part for this *work*, and to them hee hath committed the a *Ministery and word of reconciliation*, by their holy *calling*, and c *ordination* they have received the d *Holy Ghost*, and the *ministeriall power* of binding and loosing. They are *sent forth* of the *Holy Ghost, for his worke whereunto he hath called them.*

a 2 Cor. 5, 18, 19.
b Act. 13, 2, 1 Cor. 1 Heb. 5, 4.
c Tit. 1. 5.
d Iohn 20, 22, 23. Act. 13, 24.

And Christ gives his Ministers power to forgive sinnes to the penitent*; in the same * words that hee teacheth us in the Lords Prayer, to desire God to forgive us our sinnes; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sinnes. So that what Christ decreeth in Heaven, *In foro Iudicii*, the same he declareth on earth by his *reconciling Ministers*, *in foro pœnitentiæ*: so that as God hath *reconciled the world to himselfe by Iesus Christ*: *so hath hee* (saith the Apostle) *given unto us the Ministery of reconciliation.*

* ἂν τινων ἀφῆτε ἀφέωνται αὐτοῖς ἁμαρτίας, Ioh. 20 23. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν. Luc. 11 4.
2 Cor. 5 18.

He that sent them to *baptize*, saying, *Goe and teach all nations, baptizing them*, &c. sent them also to remit sinnes, saying, *As my Father sent me, so send I you: whosoever sinnes ye remit, they are remitted unto them*, &c. As therefore none can *baptize*, (though hee use the same *water*, and *words*) but onely the *lawfull Minister* which Christ hath *called and authorised to this divine and ministeriall*

Iohn 20, 12, 13.
2 Cor. 2, 7, 10 Heb. 5, 4.

riall function; so though others may *comforth* with *good words*, yet none can *absolve* from sinne, but onely those to whom Christ hath committed the holy *Ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you heareth me*. In a *doubtfull title* thou wilt ask the counsell of thy *skilfull Lawyer*, in perill of *sickness* thou wilt know the advice of thy *learned Physician*, and is there no danger in *dread of damnation* for a *sinner* to be his *owne Iudge*?

1 Cor. 3. 18. 19. Luk. 10 16.

Iudicious *Calvin* teacheth this point of Doctrine most plainely: *Etsi omnes mutuo nos debeamus consolari*, &c. *Although* (saith he) *we ought to comfort & confirme one another in the confidence of Gods mercy*; *yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: Insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therfore remember, that it is his duty* (if inwardly hee be vexed and afflicted *with the sense of his sinnes*) *not to neglect that remedy which is offered unto him by the Lord*, to wit, *that* (for the easing of his Conscience) *hee make private confession of his sinnes unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule, whose office it is* (both publikely and privately) *to administer Euangelicall Consolation to Gods people.*

Lib 4. Inst. c. 4. sect. 12.

Beza highly * commendeth his pra-

*In Annot. Papatus & Christianis. vo. 1. fol. 66. Luther to 6. ff. 109, & seq.

tise, and *Luther* saith, *That he had rather lose a thousand worlds, then suffer private confession to bee thrust out of the Church*. Our *Church* hath ever must *soundly* maintained the *truth* of this doctrine; but most *justly* abolished the tyrannous and Antichristian abuse of *Popish Auricular confession*, which they thrust upon the *soules* of *Christians*, as an *Expiatory sacrifice*, and a meritorious *satisfaction* for sinne; racking their Consciences to confesse, when they feele no distresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to *private persons*, but *to publike States*. But the truth of Gods Word is, that no person, having received *Orders* in the *Church of Rome*, can truely *absolve* a sinner: for the Keyes of *Absolution* are two: the one is the Key of *Authority*, and that onely *Christ* hath: the other is the Key of *Ministery*, and this hee [c] gives to his *Ministers*, who are therefore called the *Ministers of Christ*; *The* [d] *Stewards of Gods Mysteries*: *The* [e] *Ambassadours of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never ordained in the New Testament, any order of *sacrificing Priests*, neither is the name of ἱερεὺς, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given

[a] *Witnes our Liturgy.* D. Hol. *absolved.* D. Rainold, *Who not being able to speake, kissed the hand wherewith he was absolved.*

[b] *Ap.* 3, 9. *Mar.* 2, 7. *Luk.* 5, 21.

[c] *Matt.* 16. 19.

[d] 1 *Cor.* 4, 1.

[e] 2 *Cor.* 5, 20.

Ministerii clavis duplex est, una scientia discernendi. 1 *Cor.* 12, 10. 1 *Joh.* 4 1. *Ie.* 25, 15.

ven

Aliaest potestas ligandi & absolvendi *Iohn* 2, 8. *Matth.* 17, 41. *Heb.* 7, 24, 27, 28. * *Heb.* 8, 4, *Heb.* 7, 15,

ven to any officer of *Christ* in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Iudas*. Neither is there any reall *Priest* in the New Testament, but *onely Christ*, Neither is there any * *part of his Priesthood* to be now accomplished on *Earth*; but that which he fulfilled in *Heaven*, by making *intercession* for us. Seeing therefore Christ never ordained any order of *Sacrificing Priests*; & that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely Christ commith his *Keyes*: It necessarily followeth, that *no Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians & their Pastours in *cases* of *distresse* of *conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellēt to *humble a proud-heart*; nor to raise up an *humble spirit*, then this spirituall conference betweene the Pastor and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Counsell*, and if thou dost truly repent, receive his *Absolution*: And then doubt not *in foro Conscientiæ* but thy sinnes are as verily

forgi-

forgiven on earth, as if thou didst heare Christ himselfe *in foro Iudicii*, pronouncing them to bee forgiven in Heaven. *Qui vos audit, me audit*; He that heareth you heareth me. Trie this, & tell mee whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did prophane mē consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the *Persons*. Luke 10 16.

The sicke man (having thus eased his conscience, and received his *Absolution*) many doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Divell* in his *assaults*. In this respect the [a] *Councell* of *Nice* termeth this Sacrament, *Viaticum, the soules provisiō for her journey*. And albeit the *Lords Supper* be an Ecclesiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a [b] private house, and that [c] *S. Paul* termeth the *houses* of Christians the *Churches of Christ*, and that [d] *Christ* himselfe hath promised *to be in the middest of the faithfull, where but two or three are gathered together in his name*. I see no reason, but if Christians *desire* it (when they are not, through sickenesse, able to come to the *Church* but that they should receive, & Pastors ought to administer

[a] Concil. Nic. Can. 12

[b] Matt. 26, 18. Act. 2. 12.

[c] Rom. 6, 5. Phil. v. 2.

[d] Matt. 18, 20.

unto them the Sacraments at home. Hee sheweth more simplicity then knowledge, who thinkes that this savours of a *private Masse:* for a Masse is called *private*, not because it is said in a private house, but because (as Bishop [a] *Iewell* teacheth out of [b] *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then it is private, although the whole Parish bee present and looke upon him. There is as much difference betweene such a Communion, & the *Antichristian idoll* of a private *Masse*, as there is betwixt Heaven and hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ his institution* is observed; Many faithfull Brethren meet together, and *tarry one for another*, Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate. *M. Calvin* [c] saith, *That hee doth very willingly admit Administring of the communion to them that are sicke, when the case and opportunity so requireth.* And in [d] another place hee saith; *That hee hath many weighty reasons to compell him not to deny the Lords Supper unto the sicke.*

a Iewell against Harding, Art. 1. of private Masse, Fol. 4. b In missis, privatis sufficit si unus sit præsens. scilicet Minister, qui populo totius personam gerit. *Aqu. par. 3. quæst. 38. Art. 3.* c De cœnæ administratione sentio, libenter admittendũ esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas ferat. *Epist. 51.* d Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. *Ep. 93, 1.*

Ye

Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shal not need so much to assemble their friends upon such an occasion, nor so much to bee troubled themselves for want of the Sacrament. For as Master *Perkins* saith very well. *The fruit & efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards*: the efficacy whereof, did men throughly understand, they should not need to be oftē exhorted to receive it.

Perk. his right way to dying well.

Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspiciant; nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non est qui frangat eis.

Admonitio ad Pastores. *Lam.* 4 4.

As therefore when a wicked *Liver* dyeth, hee may say to Death, as *Ahab* said to *Eliah*, *Hast thou found me, O mine enemie?* So on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face, he may say of death, as *David* said of *Ahimaaz*. *Let him come* and welcome: *for hee is a good man, and commeth with good tidings*: hee is the messenger of Christ, and bringeth unto mee the joyfull newes of eternall Life. And as the

2 *Kings* 22, 20.

2 *Lam* 18, 20

Vt moriare plus vivere discepie.

Red Sea was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conveigh them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the godly, the *Gate* to everlasting life and salvation. And *one day* of a * *blesseth death* will make an amends for *all* the *sorrowes* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart & minde these words, fixing the eyes of thy soule upon *Iesus Christ* thy Saviour.

A Prayer at the yeelding up of the Ghost.

Ioh. 1, 29. O *Lambe of God*, which by thy Blood hast taken away the sinnes of the World: have mercy upon me a sinner, *Lord Iesus receive my Spirit*, Amen.

Act. 7 59.

When the sick party is departing, let the faithfull that are present, kneele downe and commend his soule to God, in these or the like words:

Psalm. 3, 16, O Gracious GOD, and mercifull Father, *who art our refuge and strength, and a very present helpe in trouble*; lift up the *light of thy favourable countenance* at this instant upon thy Servant, that now commeth to ap-

Psalm. 4, 6.

peare

peare in thy presence; *wash away*, good Lord, all *his sinnes*, by the merits of *Christ Iesus blood*, that they may never bee laid to his charge. Increase his *Faith*, preserve and keepe safe his *Soule* from the danger of the *Devill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *loving Father*, and that hee is thy Childe by *Adoption* and *Grace*. Save, O Christ, the price of thine owne blood, and suffer him not to bee lost, whom thou hast bought so deerely. Receive his soule, as thou didst the penitent *Theefe* into thy heavenly *Paradise*: Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; & grant unto him a joyfull resurrection at the last day. O Father, heare us for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and us all: even for the merits of that bitter death & passion which he hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father*, &c.

1 Ioh. 1, 7.

Rom. 8 34.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe *Practice of Piety* in dying for the Lord, is termed *Martyrdome*.

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to invite many, *and to confirme* all, *to embrace the truth thereof*. To this kind of death Christ hath promised a *Crowne*: *Bee thou faithfull unto the death, and I will give thee the crowne of life*. Which promise the Church so firmely beleeveth, that they termed *Martyrdome* it selfe a *Crowne*: And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian *Martyr*, should have his name of a *Crowne*.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will only: as *Iohn* the *Euangelist*, who (being boiled in a Cauldron of Oyle) came out rather *anointed* then *sod*, and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of [c] *Bethlehem*.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church *Stephen* [d], *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*,

1 Cor. 12, 13. Sanguis Martyrum Semen Ecclesiæ.
b Martyres acceperunt non dederunt coronas. *Leo* Martyrio coronatus. *Full usually* δώσω σοὶ τὸν στέφανον τῆς ζωῆς. *Apoc.* 2 10. *Ber Ser. in fest. Innoc. Erid Nau. in vita Iohan. Flores Hist. ad An.* 59
c *Matt.* 2.
d *Acts* 7.
a *Acts* 7.

Philpot, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery *zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *cruelty* of the death, but the *innocencie* and *holineſſe* of the cauſe; that maketh a Martyr. Neither is an *erronious* conſcience a ſufficient warrant to ſuffer *Martyrdome*, becauſe *Science* in Gods Word muſt direct *Conſcience* in mans heart. For they who killed the Apoſtles, in their erronious conſciences, thought *they did God good ſervices*: and *Paul of zeale breathed out ſlaughters againſt the Lords Saints*. Now whether the cauſe of our *Seminarie Prieſts* and *Ieſuites* be ſo holy, *true* and *innocent*, as that it may *warrant* their Conſciences to *ſuffer death*, and to *hazard* their *eternall ſalvation* thereon, let [b] *Pauls* Epiſtle written to the *ancient* Chriſtian *Romans* (but againſt our new *Antichriſtian Romans*) bee judge; And it will plainely appeare, that the Doctrine which *S. Paul* taught to the ancient Church of *Rome*, is *ex diametro* oppoſite in 26 fundamentall points of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For *S. Paul* taught the Primitive Church of *Rome*.

Acts & Monuments.

1 Pet. 2, 19. Cauſa non paſſio, facit Martyrem, Aug. Ep. 6, 1 Non mortes, ſed mores. D. Boys Tho. Aqu. 12, quæſt. 19. art. 6. Ioh. 16 2. Acts 9, 1. Phil. 3, 6.

[b] *Epiſtola ad Romanos, in novum Epiſtola in Romanos.*

1. That our *Election* is of Gods *free grace*, and not *ex operibus præviſis*, Rom. 9, 12. Rom. 11, 5, 6.

2. That we are *justified* before God by *faith* onely, without *good works*. Rom. 3,20,28,& 4,2,&c. Rom,1, 17.

3. That the *good workes* of *the regenerate*, are not of their *own condignity meritorious*, nor such as can deserve Heaven, Rom. 8.18, & 11,6,& 6,23.

4. That *those Bookes onely* are *Gods Oracles* and *Canonicall Scripture*, which were committed to the *custody* & *credit* of the *Iewes*, Com. 3,2, and 1,2, and 16,16. such were never the *Apocrypha*.

5. That the *Holy Scriptures* have Gods autority [a] Rom.9,17, Rom. 3,4, Rom.11, 32. conferred with Gal. 3, 21. Therefore above the autority of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will bee saved, must familiarly *read* or *know* the *holy Scriptures*, Rom. 15,4. Rom.10,1,2. Rom.16,26.

7. That all *Images* made of the true *God*, are very *Idols*, Rom.1,23, and Rom.2,22, conferred.

8. That to *bow* the *knee religiously to* an *Image*, or to worship any creature, is meere *Idolatry*, Rom. 11, 4, and a lying *service*, Rom.1,25.

9. That wee must not pray unto any, but to God onely, in whom wee beleeve, Rom. 10,13,14. Rom.8,15, 27, therefore not to *Saints* & *Angels*.

10. That Christ is our *onely* Intercessor in Heaven, Rom.8,34. Rom.5, 2, Rom.16,27.

11. That

[a] *Note that the Scripture saith, & God saith the Scripture concludeth, is allone with* Paul, τὰ εἰδωλα, *Having reference to what he spake before Rom.* 1 22, *of Images*

11. That the onely *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serve God in *Holinesse* & *Righteousnesse*, Rom. 12, 1. Rom. 15, 16, therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*. Rom. 1, 9. Rom. 12, 11. Rom. 6, 18, conferred.

13. That all Christians are to pray unto God in their *owne native* language, Rom. 14, 11.

14. That we have not of our selves, in the state of *corruption free will unto good*. Rom. 7, 18, &c. Rom. 9, 16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom. 7, 7, 8, 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already unto us, Rom. 4, 11, 12. Rom. 2, 28, 29.

17. That every true beleeving Christian may in this life bee *assured of his salvation*, Rom. 8, 9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10, &c. Rom. 3, 19, &c. Rom. 11, 32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is superstition, Rom. 14, 3, 5, 9, 17, 23.

20. That the *imputed righteousnesse* of Christ, is that only that makes us just before God, Rom. 4, 9, 17, 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: *not* of a *Wafer Cake*, by Transubstantiation, Rom. 1,3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17, Rom. 8, 27. Rom. 2, 15, 31. Rom. 16, 2, and 15. Rom. 15, 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*. Rom. 16, 20.

24. That every soule must of *conscience bee subject*, and pay *tribut* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom. 13, 1, 2. &c. and therefore the *Pope* and *all Prelates* must bee subject to their *Emperours*, *Kings*, and *Magistrates*, unlesse they will bring *Damnation* upon their Soules, as *Traitors*, *that* resist God and his *Ordinance*. Rom. 13, 2,

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to bee the *chiefe Apostle of* the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*. Rom. 15, 15, 16, *19, 20. &c. Rom. 11, 14. Rom. 16, 4.

26. That *the Church of Rome may erre*, *and fall away* from the true Faith, as well as the *Church of Ierusalem*, or any ther

* *It seemes by Rom. 15, 19, and the whole last Chapter, that the Christians, who where in Rome before Paul came thither were converted by those preachers whom he had sent thither before him; for hee calls them his helpers v. 3. 9. Kinsmen v. 7, 13. fellow prisoners, v. 7. the first fruits of Achaia, where he had preached. v. 7. all familiar to him & to Tertius, who wrote the Epi. v. 22. And therefore they came so joyfully to meet Paul ad Appii forum, hearing that he was comming towards Rome, Act. 28, 15.*

other *particular Church*, Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the *Primitive Romans*, let *God* and this *Epistle* Iudge betwixt them and us; whether of us both stands in the true *ancient Catholike faith*, which the *Apostle* taught the old *Romans*? And whether wee have not done well to *depart* from them, so farre as they have departed from the *Apostles Doctrine*? And whether it be not better to returne to Saint *Pauls* truth, then still to continue in *Romes* error? And if this be true; then let *Iesuites*, and *Seminarie Priests* take heede and feare, least it bee not *faith*, but *faction*, not *truth*, but *treason*, not religion, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall* Seate, because they cannot bee suffered to perswade Subjects to breake their *Oathes*, & to withdraw their *Allegiance* frō their *Soveraigne*, to raise rebellion, to moove invasion, to stabbe and poyson *Queenes*, to kill & murther *Kings*, to blow op whole States with *Gunpowder*; they desperately cast away their owne *bodies* to bee hanged and

quar-

quartered; and (their *soules* saved, if they belong to God) I wish *such honour to all his Saints* that sends them. And I have *just* cause to feare, that the miracles of *Lipsius* two Ladies, *Blunt-stones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to cleare, that these men are not *Murtherers* of themselves, rather then *Martyrs* of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confesse that it was for *Treason*, and not for *Religion* that hee dyed? But if the Priests of such a *Gunpowder* Gospell bee *Martyrs*, I marvel who are *Murderers*? If they bee *Saints*, who are *Scytians*? And who are *Hannibals*, if they bee *Catholiques*?

But leaving these, if they will be filthy, to their filthines still: let us (to whose fidelity the Lord hath committed his *true Faith* a, as a precious *depositum*) pray unto God that wee may leade a holy life; answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Saviour shall ever b *count us worthy that honour to suffer* Martyrdome for his *Gospells* sake: bee it by open *burning* at the Stake, as in *Q. Maries dayes*: or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*,

As. 149,9. Vt *Alexandri causa* iis qui illam scire cupiũt patehat: judicatus est Ephesi *Aemilio Frontino* Proconsule, non propter Professionis nomẽ, sed propter perpetrata latrocinia: cum jam esse prævaricator (& proditor) *Euseb.* hist. Eccles. lib. 5, c. 18. a 2 *Tim.* 6, 20. *Prov.* 24, 21, 1 *Pet.* 2, 17. b *Acts* 5, 41.

as

as in the *Parisians Mattens*, in being blowne up with *Gun-powder*, as was intended in the Parliament-House: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, and to defend his *cause*, as that wee may seale with our deaths *Evangelicall* truth which wee have professed in our *lives:* That in the dayes of our lives wee may be blessed by his Word, in the day of death be blessed in the Lord, & in the day of *Iudgement*, bee the *blessed* of his *Father*, *Even so grant Lord Iesus*, Amen.

Luke 11,28. *Apoc.* 14,13. *Matth.* 25.5. *Apoc.* 22,20.

A divine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions.

Soule.

Lord, wherefore diddest thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

S. *Lord, why wouldest thou wash them thy selfe?* *Ioh.* 13 14,

C. To teach thee humility, if thou wilt bee my Disciple.

S. *Lord, wherefore diddest thou before thy death institute thy last Supper?* *Luke* 12,19.

C. That thou mightest the better remember my death: and bee assured that all the *merits* thereof are thine.

S. *Lord, wherfore wouldest thou goe to such a place, where* Iudas *knew to find thee?* *Iohn* 18,2.

C. That

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſinne, as ever thou wenteſt to any place to commit a ſinne.

Ioh. 18 1. S. *Lord. wherefore wouldeſt thou begin thy Paſſion in a Garden?*

Gen. 3, 3. C. Becauſe that in a Garden thy ſinne tooke firſt beginning?

Matth. 26, 40. S. *Lord, wherefore did thy three ſelect Diſciples fall ſo faſt aſleepe, when thou beganſt to fall into thy agony?*

Iſa. 63 5. C. To ſhew that I alone wrought the worke of thy Redemption.

Matth. 26, 4. S. *Lord, why were there ſo many plots and ſnares laid for thee?*

C. That I might make thee to eſcape all the ſnares of thy ghoſtly hunter.

Matth. 26, 42. S. *Lord, why wouldeſt thou ſuffer* Iudas (*betraying thee*) *to kiſſe thee?*

Gen. 3, 4, 6. C. That by enduring the words of *diſſembling lips*, I might there begin to expiate ſin, where Sathan *firſt* brought it into the world.

Matth. 27, 3. S. *Lord, why wouldeſt thou bee ſold for* 30 *peeces of ſilver?*

C. That I might free thee from perpetuall bondage.

Matth. 26, 39. S. *Lord, why diddſt thou pray with ſuch ſtrong crying and teares?*

Heb. 5, 7. C. That I might quench the fury of Gods juſtice, which was ſo fiercely kindled againſt thee.

Luk. 22 44. S. *Lord, why waſt thou ſo affraid, and caſt into ſuch an Agonie?*

C. That

C. That ſuffering the wrath due to thy ſins, thou mighteſt bee more ſecure in thy death, and finde more comfort in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft and ſo earneſtly, that the cup might paſſe from thee?* Matth. 26,39, 42,44.

C. That thou mighteſt perceive the horrour of that curſe and wrath, which being due to thy ſinnes, I was then to drinke and endure for thee. Gal.3, 13.

S. *Lord, wherefore didſt thou after thy wish ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt doe in all thy afflictions; and how willingly thou ſhouldeſt yeeld to beare with patience that Croſſe, which thou ſeeſt to come from the juſt hand of thy heavenly Father.

S. *Lord, wherefore diddeſt thou ſweat ſuch drops of water and blood?* Luk.22 44.

C. That I might cleanſe thee from thy ſtaines and bloody ſpots.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* Luk.22 54.

C. That thy ſpirituall enemies ſhould not take thee, and caſt thee into the priſon of *utter darkneſſe*. Mar.c5 25. Matth. 21,13.

S. *Lord, wherefore ſhouldeſt thou bee forſaken of all thy Diſciples?* Matth. 29,56.

C. That I might reconcile thee

unto God, of whom thou wast forsaken for thy sinnes.

Iohn 21,8. S. *Lord, wherefore wouldest thou stand to bee apprehended alone!*

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

Marke 14,11, 52. S. *Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their *outrage* in apprehending mee, and my *power* in preserving out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *young man.*

Matth. 27,2. S. *Lord, wherefore wouldest thou bee bound?*

C. That I might loose the cords of thine iniquities.

Luke 2, 57. S. *Lord, why wast thou denied of* Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, & that *salvation proceeds* of my meere *mercy.*

Luk. 22 60. S. *Lord wherefore wouldst thou bring* Peter *to repentance by the crowing of a Cock?*

C. That none should despise the meanes which GOD hath appointed for their conversion, though they seeme never so meane.

S. *Lord,*

S. *Lord, wherefore diddeſt thou at the Cocke crowing turne and looke upon* Peter? Luk. 22 61.

C. Becauſe thou mighteſt know, that without the helpe of my grace, no meanes can turne a ſinner unto God, when he is once fallē from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* Ioh. 19, 5.

C. That thou mighteſt perceive that it was I that did away thy *Scarlet ſinnes.* Iſa. 1, 8

S. *Lord, wherefore wouldeſt thou bee crowned with thornes?* Matth. 27, 29.

C. That by wearing *Thornes*, the *firſt fruits* of the curſe, it might appeare, that it is I which takes away the *ſinnes* and *curſe* of the world, and crowne thee with the crowne of life & glory. 1 Pet. 5. Apoc. 2 10. Matth. 27, 30.

S. *Lord, why was a Reed put into thy hand?* Matth. 12, 20.

C. That it might appeare that I came not to *breake the bruiſed Reed.*

S. *Lord, wherefore waſt thou mocked of the Iewes?* Matth. 27, 39.

C. That thou mighteſt inſult over Devils, who otherwiſe would have mocked thee, as the *Philiſtims* did *Samſon.* Iudg. 16, 25.

S. *Lord, wherefore wouldeſt thou have thy bleſſed face defiled with ſpittle?* Matth. 26, 27.

C. That I might cleanſe thy face from the ſhame of ſinne.

S. *Wherefore (Lord) were thine eyes hood-winked with a veile?* Matth. 14, 63.

C. That thy ſpirituall blindneſſe

being remooved, thou mighteſt behold the *face of my Father* in heaven.

Matth. 27,20. S. *Lord, wherefore did they buffet thee with fiſts, and beate thee with ſtaves?*

Matth. 27,15. C. That thou mighteſt bee freed from the ſtroakes and tearings of infernall fiends.

Matth. 27,39. S. *Lord, wherefore wouldeſt thou bee reviled?*

C. That God might ſpeake peace unto thee by his Word and Spirit.

Iohn 19,3. S. *Lord wherefore was thy face diſfigured with blowes and blood?*

Iſa. 53, 2. C. That thy face might ſhine glorious as the Angels in Heaven.

Matth. 13,13. S. *Lord, wherefore wouldeſt thou bee ſo cruelly ſcourged?*

Matth. 22,30. Ioh. 19 1. C. That thou mighteſt bee freed from the ſting of Conſcience, and whips of everlaſting torments.

Matth. 27,11. S. *Lord, wherefore wouldeſt thou bee arraigned at* Pilates *Barre?*

C. That thou mighteſt at the laſt day bee acquitted before my Iudgement-Seat.

Luk. 23 2. S. *Lord, wherefore wouldeſt thou bee falſly accuſed?*

C. That thou ſhouldeſt not bee juſtly condemned.

Matth. 27.2. S. *Lord, wherefore waſt thou turned over to bee condemned by a ſtrange Iudge?*

C. That thou being redeemed from the captivity of a hellish Tyrant, mighteſt bee reſtored to God, whoſe owne thou art by right.

S. *Where-*

S. *Wherefore, O Christ, didst thou acknowledge, that* Pilate *had power over thee from above?* Ioh. 19 11.

C. That *Antichrist* under pretence of being my Vicar) should not *exalt himselfe above all Principalities & powers.* Rom. 13, 1. 1 Pet. 2, 13, 14.

S. *Lord, why wouldest thou suffer thy passion under* Pontius Pilate, *being a* Roman President *to* Cæsar *of* Rome? Luke 13, 1. Ioh. 19, 1, &c.

C. To shew that the *Cæsarian* and *Pontifician policie* of *Rome* should chiefly persecute my Church, and *crucifie* me in my members. Note well Apoc. 11, 8.

S. *But why, Lord, wouldest thou bee condemned?* Apoc. 17, 5. 6, 14.

C. That the Law being condemned in mee, thou mightest not bee condemned by it. Ioh. 19 16. Luk. 23 34.

S. *But why wast thou condemned, seeing not could bee proved against thee?* Rom. 8 3, Matth. 27, 34. Iohn 19, 6.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the City?* Matth. 27, 34. Heb. 13, 13.

C. That I might bring thee to rest in the heavenly City.

S. *Lord, why did the Iewes compell* Simon *of* Cirene, *comming out of the field, to carie thy Crosse?* Luk. 23 25.

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee, and what must bee every *Christians case* which goeth out of the field of this world toward the Matth. 27, 32.

heavenly Ierusalem.

Ioan. 19,23. S. *Lord, why wast thou stripped of thy garments?*

C: That thou mightest see how I forsooke all to redeeme thee.

Luk.23 S. *Lord, wherefore wouldest thou bee lift up upon a Crosse?*

C. That I might lift thee up with mee to Heaven.

Luk.23 33. S. *Lord, wherefore didst thou hang upon a cursed Tree?*

C. That I might satisfie for the Gen.2, 17. sinne committed in eating the forbidden fruit of a tree.

Luk.23 S. *Lord, wherefore wouldest thou hang betweene two theeves?*

C. That thou, my deare soule, mightest have place in the midst of heavenly Angels.

Psa.22 16. S. *Lord, wherefore were thy hands and* Ioan. 19,25. *feet nailed to the Crosse?*

C. To inlarge thy *hands* to doe the workes of righteousnesse; and to set thy *feet* at liberty, to walke in the *wayes of peace.*

Matth. S. *Lord, wherefore did they crucifie* 27,33. *thee in* Golgotha, *the place of dead mens sculls?*

C. To assure thee, that my *death* is *life* unto the dead.

Ioh.19 24. S. *Lord, why did not the Souldiers divide thy seamelesse coat?*

C. To shew that my *Church* is *one* without *rent* or *schisme.*

S. *Lord, wherefore dideſt thou tast*

vine

vinegar and gall? Matth. 27,34.

C. That thou mighteſt eate the *bread of Angels*, and drinke the *water of life.*

S. *Lord, why ſaidſt thou upon the Croſſe, It is finished?* Ioh. 19 30.

C. That thou mighteſt know, that by my death the Law was fulfilled, and thy Redemption effected. Rom. 10,4. 2 Cor. 3 13.

S. *Lord, why didſt thou cry out upon the croſſe, my God, my God, why haſt thou forſaken mee?* Ioh. 19 34.

C. Leaſt thou being forſaken of God, shouldeſt have beene driven to crie in the paines of Hell, Woe, and alas, for evermore.

S. *Lord, wherefore was there ſuch a generall darkeneſſe when thou didſt ſuffer and cry out on the Croſſe?* Matth. 27,45.

C. That thou mighteſt ſee an Image of thoſe hellish paines which I ſuffered, to deliver thee from the endleſſe paines of hell, and everlaſting chaines of darkneſſe. 2 Pet. 2,4. Iude v. 6.

S. *Lord, why wouldeſt thou have thine armes nailed abroad?* Ioh. 19 23.

C. That I might imbrace thee more lovingly, my ſweet ſoule.

S. *Lord, how did the Thiefe that never wrought good before, obtain Paradiſe upon ſo short repentance?* Luk. 23 43.

C. That thou mayeſt ſee the power of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. *Lord, why did not the other thiefe.* Luk. 23 39.

which hanged as neere thee obtaine the like mercy?

Rom. 9 18,22. C. Becauſe I leave *whom I will*, to harden themſelves in their lewneſſe to deſtruction; that all ſhould feare, and none preſume.

Matth. 25,50, S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yeelding up the ghoſt.*

C. That it might appeare that *no man took my life from mee*, but that I Joh. 10 18. laid it downe of my ſelfe.

Luk. 23 46. S. *Lord, wherefore didſt thou commend thy ſoule into thy Fathers hands?*

John 13,1. C. To teach thee what thou ſhouldeſt doe, being to depart this life.

Matth. 17,51. S. *Lord, wherefore did the voile of the Temple rend in twaine at thy death?*

Eph. 2, 14. C. To ſhew that the *Levitticall Law* Heb. 10 19,20. ſhould bee no longer a *partition wall* betweene *Iewes* and *Gentiles*: and that the way to heaven is now open to all believers.

Matth. 27.51. S. *Lord, wherefore did the earth quake, and the ſtones cleave at thy death?*

C. For horrour to beare her Lord dying: and to upbraid the cruell hardneſſe of ſinners hearts.

Exod. 12.45. Pſa.22 16. Zac.12 10. S. *Lord, wherefore did not the Souldiers break thy legs, as they did the Theeves, who hanged at thy right and left hand?*

C. That thou mighteſt know, that they had no power to doe any more unto mee, then the Scripture had fore-told that they ſhould doe, and

I ſhould

I should suffer to save thee.

S. *Lord, wherefore was thy side opened with a speare?*

C. That thou mightest have a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious side blood and † water?*

C. To assure thee that I was slaine indeed, seeing my a *heard-blood* gushed out, and the water which compassed my heart, flowed forth after it: which once *spilt*, man must needs die.

S. *Lord, wherefore ranne the blood first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my blood shedding, Iustification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie mee.

S. *Lord, wherefore did the graves open at thy death?*

C. To signifie, that *Death* by my *death*, had now received his Death wound, and was overcome.

S. *Lord*, b *wherefore wouldest thou bee buried?*

C. That thy sinnes might never rise up in judgement against thee.

S. *Lord, wherefore wouldest thou bee*

Ioh. 20 34.
† *Ioh.* 19, 34, a *There is about mans heart a skin called* Pericordium, *containing water, which cooles and moystens the heart, lest it should bee scorched with continuall motion. This skin once pierced, man cannot live.* Columb. Anatom. lib. 7. Horst. de nat. hum.

lib. 8, enar. 87, 5. * 1 Ioh. 5, 6. *Mat.* 17, 52. b *Mat.* 27, 60. *buried*

Matth. 27,60. Ioh. 19 39,40. *buried by two such honourable Senators, as* Nicodemus *and* Ioseph *of* Arimathea?

C. That the *truth* of my *death* (the *cause* of thy *life*) might more evidently appeare unto all.

John 19,4. Matth. 27,60. S. *Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?*

C. That it might appeare, that I, and not *another* arose: and that by mine owne power, not by anothers vertue; like him who revived at the touching of *Elishaes* bones.

2 Kings 13,1. S. *Lord, wherefore didst thou raise up thy body againe?*

Matth. 28,6. Rom. 4 35. C. That thou maist be assured that thy sinnes are discharged, and that thou art justified.

Matth. 27,32, 35. S. *Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?*

Acts 17,31. C. To give an assurance, that all the *Saints* shall arise by the vertue of my *Resurrection*, at the last day.

Ps. 116 11. Gal. 6, 17. S. *Lord, what shall I render unto thee for all these benefits?*

C. Love thy Creatour, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Iudas*, sold of the *Iewes*, apprehended as a Malefactour, and led bound

as a

as a Lambe to the ſlaughter? What evill hadſt thou cõmitted, that thou ſhouldeſt bee thus openly *arraigned*, *accuſed* falſly, and unjuſtly condemned before *Annas* and *Cajaphas*, the *Iewiſh* Prieſts, at the Iudgement-Seate of *Pilate* the *Romane* Prelident? What was thine offence? Or to whom didſt thou ever *wrong?* that thou ſhouldeſt bee thus pitifully *ſcourged* with whips, *crowned* with thornes, *ſcoffed* with floutes, *reviled* with words, *buffetted* with fiſts, and *beaten* with ſtaves? O Lord, what diddeſt thou deſerve, to have thy bleſſed face *ſpit* upon, and *covered* (as it were) with ſhame? to have thy garments *parted*, thy hands and feet *nailed* to the Croſſe: to bee *lifted* up upon the curſed Tree, to bee *crucified* among Theeves, and made to taſte gall and vinegar: and in thy deadly extremitie, to indure ſuch a Sea of Gods wrath, that made thee to cry out, as if thou hadſt beene forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell ſpeare, and thy precious bloud to bee *ſpilt* out before thy bleſſed *Mothers* eyes? Sweet Saviour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to thinke upon it! I enquire for thine offence, but I can finde none in thee; no, not ſo much as *guile* to *have beene found in thy mouth*. Thine *enemies* are challenged, and none of them dare *rebuke thee of Sinne:* Thine *Accuſers* (that are ſuborned) agree not in their witneſſe, the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *Wife* ſends him word, that ſhee was warned in a dreame, that thou waſt a juſt man; and therefore ſhould take heed of doing injuſtice unto thee: The

1 Pet. 2, 22.

Ioh. 8, 46.

Matth. 27, 29.

Centurion that executes thee, confesseth thee of a truth, *to bee both a just man, and the very Son of God.* The *Theefe* that hangeth with thee justifieth thee; *that thou hast done nothing amisse.* What is the cause then, ô Lord, of this thy cruell Ignominy, Passiõ, and Death? I Ô Lord, I am the cause of these thy sorrovvs; my sinnes vvrought thy shame, mine *iniquities* are the *occasion* of thy *injuries.* I have committed the fault and thou art plagued for the *offence:* I am *guilty,* and thou art *arraigned;* I committed the *sin,* & thou sufferedst the *death:* I have done the *crime,* and thou hangedst on the *Crosse.* Oh the deepenesse of Gods love! Oh the vvonderfull disposition of heavenly *grace!* Oh the unmeasurable measure of divine *mercy!* The *wicked* transgresseth, and the *just* is punished; the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, & the *harmlesse* condemned; vvhat the *evill Man* deserved, the *good man* suffereth: the *servant* doth the *fault,* the *Master* endures the *strokes.* What shall I say? *Man* sinneth, and *God* dieth. O Sonne of God! vvho can sufficiently expresse thy *love?* or commend thy *pitie?* or extoll thy *praise?* I vvas *proud,* and thou art *humbled:* I vvas *disobedient,* and thou becamest *obedient:* I did eat the *forbidden fruit,* and thou didst hang on the *cursed tree:* I played the *glutton,* and thou diddest *fast:* *Evill concupiscence* drew mee to eat the *pleasant Apple,* and *perfect charity* led thee to drinke of the *bitter Cup.* I assayed the *sweetnesse* of the *fruit,* and thou diddest taste the *bitternesse* of the *gall.* Foolish *Eve* smiled vvhen I laughed; but blessed *Mary* vvept, vvhen thy heart bled and died. O my God, here I see thy

good-

goodneſſe, and my *badneſſe*: thy *Iuſtice*, and my *injuſtice*: the *impietie* of my *flesh*, the *Piety* of thy nature. And novv, O bleſſed *Lord*, that thou haſt endured all this for my ſake; *What ſhall I render unto thee for all thy benefits* beſtovved upon mee a ſinnefull ſoule? Indeed, Lord, I acknovvledge, that I ovve thee already for my *Creation*, more then I am able to pay, for I am in that reſpect bound vvith all my povvers and affections to *love* and to adore thee. If I ovved my *ſelfe* unto thee, for giving mee *my ſelfe* in my creation; vvhat ſhall I novv render unto thee, for giving *thy ſelfe* for me to ſo cruell a death, to procure my *redemption*? Great vvas the benefit that thou vvouldeſt create me of *nothing*, but vvhat tongue can ſufficiently expreſſe the greatneſſe of this grace, that thou diddeſt redeeme mee vvith ſo deare a price, vvhen I vvas *worſe then nothing*? Surely, O Lord, if I cannot pay the thankes vvhich I ovve thee; (and vvho can pay thee, vvho beſtovveſt thy *graces* vvithout either reſpect of *merit*, or regard of *meaſure*? it is the abundance of thy *bleſſings* that makes mee ſuch a *bankerupt*, that I am ſo farre unable to pay the principall, that I cannot poſſibly pay ſo much as the intereſt of thy love.

But, O my Lord, thou knovveſt, that ſince the loſſe of thine Image, by the fall of my firſt unhappy parents, I cannot love thee vvith all my might, and my minde, as I ſhould: therefore as thou diddeſt firſt caſt thy love upon mee, vvhen I vvas a *child of vvrath*, and a lumpe of the loſt and condemned vvorld: ſo novv, I beſeech thee, ſhed abroad thy love by thy Spirit through all my faculties and affections:

that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of Heart, love my Neighbour for *thy sake*, and love thee above all for thine *owne* sake. Let nothing bee *pleasant* unto mee, but that which is *pleasing* unto thee. And, sweet Saviour, suffer mee never to bee lost or cast away, whom thou hast bought so dearely with *thine owne* most precious bloud. *O Lord, let mee never forget thine* infinite love, and this unspeakable benefit of my *Redemption*; without which, it had bin better for mee never to have beene, then to have any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to speak a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I have deserved, yet bee mercifull unto me for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou seest nothing in mee but misery, which might moove *anger* and *Passion*? Yet behold the *merits* of thy *Sonne*, and thou shalt see enough to moove thee to *mercy* and *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my transgression: And as oft as the *wounds* of thy Son appeare in thy *sight*; Oh, let the *woes* of my sinnes bee hid from thy *presence*. As oft as the *rednesse* of his bloud glisters in thine eyes; Oh let the *guiltinesse* of my sinne bee blotted out of thy *Booke*. The *wantonnesse* of my flesh provoked thee

unto

unto *wrath*: Oh, let the *chaſtity* of his flesh perſwade thee unto *mercy*: that as my flesh ſeduced mee to ſinne, ſo his flesh may reduce mee unto thy *favour*. My *diſobedience* hath deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can man deſerve to ſuffer, which God, *made man*, cannot merit to have forgiven? When I conſider the *greatneſſe* of thy Paſſion, then do I ſee the *truneſſe* of that ſaying; that *Ieſus Chriſt came into the world to ſave the chiefeſt ſinners*. Dareſt thou then, O *Cain*, ſay, *that thy ſinnes are greater then may bee forgiven?* thou lyeſt like a murtherer: The mercies of *one Chriſt* are able to *forgive a whole world* of *Cains*, if they will *believe* and *repent*. The ſinnes of all ſinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy paſſions ſake, which thy *Sonne Ieſus Chriſt* hath ſuffered for mee, and I have now remembred unto thee, pardon and forgive thou unto mee all my ſinnes, and deliver mee from the curſe and vengeance which they have juſtly deſerved: and through his merits make mee, O Lord, a partaker of thy *mercie*. It is thy mercy that I ſo earneſtly *knocke* for. Neither ſhall mine *importunitie* ceaſe to call and knocke, with the man that would *borrow the loaves*; untill thou ariſe and open unto mee thy *gates* of *Grace*. And if thou wilt not beſtow on mee the *loaves*; yet O Lord, deny mee not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt nothing for all thy *benefits*, but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimony)

and

and that it is as eaſie for thee to mak mee a nevv creature, as to bid mee to bee ſuch: *Create in mee, O Chriſt a new Heart, and renew in mee a new ſpirit:* and then thou ſhalt ſee hovv (mortifying old *Adam* and his corrupt luſts) I vvill ſerve thee as thy *new Creature*, in a *new* life; after a *new* vvay: vvith a *new* tongue, and *new* manners: vvith *new* vvords; and *new* vvorkes; to the glory of thy Name, and the vvinning of other ſinfull ſoules unto the *Faith* by my devout example.

Keepe mee for ever, O my Saviour; from the torments of *Hell*, and Tyranny of the *Devill*. And vvhen I am to depart this life, ſend thy holy *Angels* to carry mee, as they did the ſoule of *Lazarus*, into thy Kingdome. Receive mee then into that moſt joyfull *Paradiſe*, vvhich thou didſt promiſe unto the penitent *thiefe*: vvhich at his laſt gaſpe upon the Croſſe, ſo devoutly begged thy mercy and admiſſion into thy Kingdome. Grant this, O *Chriſt*, for thine ovvne *names ſake*: to vvhom (as it is moſt due) I aſcribe all glory, and honour, praiſe, and dominion, both novv and for ever, *Amen*.

The Chiefe CONTENTS of this Booke.

1. A Plaine deſcription of God, in reſpect of his Eſſence, Perſons and Attributes, ſo farre as every Chriſtian vvould competently endeavour to learne and knovv: vvith ſundry ſvveet obſervations and meditations thereupon. pag. 3.

2. Med-

2. Meditations setting forth the miseries of a man in life and death, that is not reconciled to God in Christ. 40

3. Meditations of the blessed state both in life and death, of a Man that is reconciled to God in Christ: vvherein thou shalt find not a fevv things vvorthy the reading and observation. 67

4. Meditations on seven hinderances, vvhich keepe backe a sinner from the Practice of Piety; necessary to bee read of all, but especially of Carnall Gospellers in these times. 112

5. Hovv to begin the Morning vvith pious meditations and prayers. 151

6. Hovv to reade the Bible vvith profit and ease once over every yeere. 156

7. A Morning prayer. 161

Another shorter prayer for the Morning. 172

Another briefe Morning prayer. 177

8. Meditations hovv to vvalke vvith God all the day. 178

Especially hovv to guide thy thoughts. 178

Thy Words. 184

Thy Actions. 191

9. Meditations for the evening. 200

10. An Evening prayer. 204

Another shorter Evening prayer. 211

11. Things to bee meditated upon, as thou art going to bed. 214

12. Meditations for a godly housholder. 216

13. A Morning prayer for a Family. 220

14. Holy Meditations and graces before and after dinner and supper. 226

15. Rules to bee observed in singing of Psalmes. 233

16. Evening prayer for a Family. 235

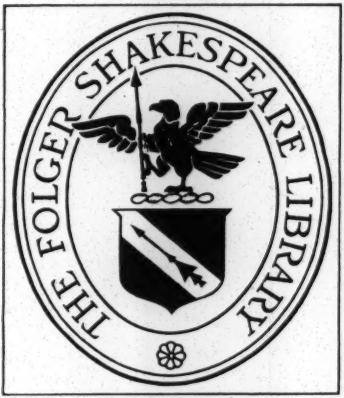
17. A Religious discourse of the Sabbath Day vvherein is proved that the Sabbath vvas altered from the seventh to the first day of the vveeke, not by humane ordinance, but by Christ himselfe and his Apostles: that the fourth commandement is perpetuall and morall under the nevv Testament, as vvell as under the Old. And the true manner of sanctifying the Sabbath Day is described out of the Word of God. 241 & 256

18. A Morning Prayer for the Sabbath Day. 291

19. An Evening Prayer for the Sabbath Day. 307

20. Meditations of the true manner of Fasting, and giving of Almes, out of the Word of God. 313

21. The right manner of holy Feastiug. 331
22. Holy and devout Meditations of the vvorthy and reverent receiving of the Lords Supper. 333
23. An humble Confession of sinnes before the holy Communion. 360
24. A svveet Soliloquie to bee said a little before the receiving of the holy Sacrament. 377
25. A Prayer to be said after the receiving of the holy Sacrament. 388
26. Meditations hovv to behave thy selse in the time of sickenesse. 397
27. A prayer vvhen one begins to be sicke. 399
28. Directions for making thy Will, and setting thy house in order. 405
29. A prayer before taking of Physicke. 409
30. Meditations for one that is recovered from sickenesse. 422
And a thanks-giving. 424
31. Meditations for the sicke, taken from the end of Gods chastisements. 411
32. Meditations for one that is like to dye. 429
33. A prayer to bee said of one that is like to dye. 437
34. Comfortable Meditations against despaire. 440
25. Directions for those, vvho come to visit the sicke. 455
36. A prayer to bee said for the sicke. 458
And choyce Scriptures to be read unto him. 462
37. Consolation against impatiency in sickenesse. 463
38. Consolations against the feare of death. 467
39. Seven sanctified thoughts & so many spirituall sighes fit for a sicke man that is like to dye. 471
40. Of the comfortable use of true absolution, and receiving of the Lords Supper to the faithfull and penitent, before they depart this life, if they may conveniently bee had. 478
41. The last speech of a godly man dying. 488
42. Meditations of martyrdome: vvherein is proved that those vvho dye for Popery, cannot bee Christs Martyrs. 490
43. A divine Colloquie betvvixt Christ and the Soule, concerning the vertue and efficacy of his dolorous Passion. 497
44. The Soules Soliloquie unto Christ our Saviour. 508

FINIS.

HH 22/20
STC
1620